

CORNER PATTERNS I -- HEALTH

Marc Edmund Jones

This lesson is the first of a series of twenty-four (Class 77 in the Philosophy of Concepts, Lessons 1927-1950) and it inaugurates a fourth and further background-organizing group of studies in the Sabian Glossary. This is advanced work suitable for any well-trained or careful student of conventional occultism, or for any Sabian aspirant who has carried his work faithfully through the five years of acolyte discipline. Of the preceding courses (Sabian Absolutes, Class 56, Occult Dichotomy, Class 62, and Magic Squares, Class 71) the initial two will be helpful, but are not necessary. The third course, however, and this, with two others to come, are four that will form an integral whole, and each will be absolutely dependent upon any that have preceded it. The present lesson is the first of four on the assumptions of existence, and it introduces the student to the first of these in the form of the corner pattern by which the entire twenty-five concepts of the first or Ibn Gabirol magic square will be known. Parenthetically, this first magic square is so known because developed in the course of the Ibn Gabirol lessons (Class 13), but it is an absolute entity of thinking in and of itself, and the actual foundation of the Sabian work (in that respect replacing the astrological structures which were objectionable in the light of the prejudices in modern conventional thinking). The student will discover that this truly is advanced work because here the twenty-five concepts are developed as mechanisms of creative realization and not as experience-modifying ideas or concepts in the sense of ideas of power (the Ibn Gabirol series point of view). The phrase corner pattern is one designed and employed wholly for the purposes of this present series of lessons, in order to build to an understanding of the magic square in terms of pure mechanism, and by it attention is directed to the concepts of experience on which the Ibn Gabirol square is erected in terms of idea or concept as a corner of a fulcrum in experience (permitting a turning or perspective of potentiality in all life) and an organization of this subjection of life to will and idea by means of conscious pattern or genuine intellection. Corner patterns are therefore the absolute or ideal establishment of constructive issue in life, and they are the approach to experience by means of an absolute (rather than through the implication of the experience itself as in the Ibn Gabirol lessons). The principles of the relationships established among the concepts are self-evident, possessed of the implicit appeal of all truth, but unless these were given to the student he would be unable to think of them by any ordinary endowment of mind. The lessons in the Sabian Glossary series are therefore primarily for the purpose of training the advanced student, and he becomes such on his possession of absolute or pure-pattern structures and on his capacity to create these patterns for his own use.

Health is the first and most important of all the corner patterns of everyday experiences, and it is unique in that it is almost self-creating in the human mind. Expressed in the phrase well-being, and taken in the most general or foundational aspect, it is the fulcrum of all experience and the corner of all human realization. Thus the lack of well-being expressed in hunger or thirst is the real basis of all consciousness, as experiment has shown. The sense of insecurity in life situation is author of all social drive among men. The irritability or sense of need in response to the hormone secretions of the reproductive instinct is the basis of individual

aesthetic evolution. Health is primary without even a consideration of pathological or special lacks in well-being. The fundamental corners in the pattern of individual life are under the concept of health, and this is the first expression of individuality on the factual level of experience. In consequence the first approach to an understanding of health, in an absolute fashion, is through the border-concept of fact. Human well-being, whether evident in its emphasis of presence or lack, or without emphasis in its normal balance (a state that in any refinement of actuality will be found to be purely hypothetical), is the first knowable fact of existence and the first possible concept of the individual mind. Health is a corner-pattern concept because it is the corner from which the being surveys itself in its totality--initial experience of fact, fundamental realization of a ground for being--and from which the being moves to derivative experience by which perspective is enhanced and the sense of issue is sharpened.

The concept of health thus is found on the ground level of being, as a primary corner. But by what agency is the being to make its touch with pattern, to give substance to its perspective and power to its use of this fulcrum? The answer lies in the border concept of the vertical series, the distribution of the individual sequence. Situation is the vertical classification of health. The status of general well-being is substantiated by means of an ordering of the complex through which individuality is complemented or held in being. Fact is the ground of primitive consciousness, but situation is its reality or the actual possibility of individual distinction. Health is a matter of the being's situation, and such is the instinctive realization of all medical and spiritual science. Internal situation is a patterning of functional fluidity or efficiency, and external situation is a co-operation with the being or a hindrance to its activity. Sanitation, bodily care, diet control and all preventive or remedial measures of human society are at heart an administration and examination of situation.

On the rather fixed pattern of these twenty-four lessons the student is now brought to the consideration of what the concept reveals by way of injudicious sustainment, or man's ill-contribution to the order in which he has his being, i.e., what may be learned of the aid and support of illness or health in negative revelation of itself. And by his studies otherwise in the field of the occult, New Thought with its faith healing, and conventional religion and science with its dicta of conduct in connection with disease and limitation of human activity, the student may here in this one lesson have excellent index of his progress. It may be said with justice that he should be able to solve in principle every problem of his own life, to understand thoroughly the working and also the difficulties of every therapeutic method of man, and to do quick and effective healing work for anyone inclined to appeal to him for help. He should be able to corner any manifestation of ill-being.

What health reveals, conversely, by way of the possibilities of sustainment, recovery or encouragement of well-being, is also a test of the concept's mastery or the success a student may have in thinking creatively through a corner pattern of absolute self-efficiency in ground-situation. It becomes possible to see that all things work together for good, that the ground for any illness lies in the life situation, and that ill-situation is the result of improper or non-realized immediate ground in consciousness or corner of the being. In health there is a fundamental pattern of self-existence to be demanded or pre-empted by every soul.

CORNER PATTERNS II -- GODLINESS

Marc Edmund Jones

This lesson is the second of four on the assumptions of existence, and it introduces the student to the eternal necessity of these assumptions. The first, or health, has been analyzed in the preceding lesson, and it has been seen that every individual in a normal balance of consciousness and of state of being is unaware of any problem of health. Rather, health is the basic and unthought foundation of his experience. But health is a purely physical fulcrum of conscious being (as marked in the animal as in man) and all truly human individuality must proceed to further corner patterns if there is to be any immortality or true existence in human kind. Health is extraordinarily valuable, especially when it is emphasized by a period of functioning under circumstances of its lack or its over-stimulating abnormal abundance, but its value is largely indirect. As it is the basic state and condition of normality, so is it the pattern-type of all personal achievements in self-unfoldment and social or enduring self-establishment. The necessity for health in a point of view without perspective is immediate, for the efficiency of the here and now, but at further times a similar health necessity is equally immediate, and this necessity to any philosophical mind is eternal. Thus eternal life (i.e., on-going health or physical well-being as type of all continuance of functioning consciousness) is the expression in practical or everyday terms of a genuine immortality, and if this basic assumption is necessary to being in its first roots, similar ones are equally necessary in the expanding roots of human character. Health is the first assumption of existence, and godliness is the second.

The everyday evidence of this assumption of godliness is found in the self-justifications of humanity, the proneness of everyone to rationalize to the explanation of even the wildest of impulses. In general there is here an assumption to the basic righteousness of selfhood, identified as conformity to a remote ideal if not to an immediate conventionality or standard. In some ways godliness is one of the poorest terms in the 1001 Concepts (it is hard to divorce it altogether from the sense of sanctimoniousness) and yet from other points of view it is one of the most apt of all the concept words, because of its implication of divinity in the thing-as-it-is. Here is no suggestion of the religiousness of the personality, rather the personal insistence for a godly base within self and an insistence wholly justified in the eternal fact of human make-up. The border concept that identifies godliness on a level of experience is fact. Consequently godliness is as much fact as health. If health, therefore, is well-being, godliness is functional well-being, or the activity of a self-sustaining absolute or divinity at the core of selfhood. This well-being of the self is not in the physical organism as such but in self as a definitely disciplined organism. In conventional occult terms such is the well-being of individuality's habit nature, or the well-being of basic consciousness per se. Godliness, or faith in the ultimate of self is not something necessarily expressed. It is an assumption which serves as the corner pattern or the fulcrum by which the being accepts for itself certain patterns in its consciousness, and is able to discipline its environment even while in turn it is under process of a conditioning discipline. Here is the second element of fact in the sequence of individuality in the experience or Ibn Gabirol magic square. The self has a potential of well-being not only in its body, its root situation, but also has a potential of

well-being in consciousness or in awareness of an other, and of expansion of self through an other. Godliness is the root integrity of human nature by which men may be conscious of each other, i.e., know each other in a constant, a mutual integrity.

The border concept in the vertical series, by which men actually employ the fulcrum or corner pattern in the fact of their own godliness, is found in the concept of action. Here is vast difference in the light of the situation in health, or mere physical or pure-ground (i.e., left-hand) well-being. Selfhood is now engaged in a sequence of individuality, and in action the well-being of the self is a freedom to act, or is godliness as an inner integrity in source. There is no change in level, which is an external reality, but in sequence of self-unfolding. Action is the vertical or up-standing definition in godliness, and in well-being of consciousness the immediate result is a constant in action or a consistency and also a persistency in self-revelation. To put the matter in everyday terms, the pattern here is marked in a personal sureness in reaction and through initial response to all the conscious demands of life. In other words, action is with perfect freedom of consequence and in absolute expectation of co-operation. The godly man in life is enabled to go where he wills, to do what he pleases, because there are no inner involvements to trip him up, no reservations in consciousness to put color in every act of others and endow all life with a suspicion which really is founded in the unsure state of ungodliness or lack of habitual well-being.

On the analogy of the study of health, and the light thrown on health by its absence or diminution as in sickness and the like, the concepts throughout these lessons will be seen in the sustainment of their deficiency as an introduction to the evidence of sustenance in their pattern (and the consequent lifting of the being to its fullness of perfection). That of the counterfeit of godliness sustained in ordinary life is the superficial smartness of self-sufficiency, the superiority and inferiority complexes by which men reveal to each other their lack of well-being in central sureness of consciousness. Here are the human patterns of incapacity at the stage immediately beyond difficulties attendant upon the break-down of the physical mechanism. In smartness the moral mechanism is devoid of proper functioning. There consequently is lack of a proper conformity to the good, the enduring. Pride goeth before a fall is the principle, in conventional quotation. The student may observe everywhere in life that an individual without a gift of universal kindness, a sense of inner or spiritual responsibility to all his fellows or a willingness to suit the convenience of the little thing to the good of the larger cause, is somehow sooner or later left behind in the forward march of life. Moral sureness alone sustains men throughout the whole of living issues. Its lack is marked in inevitable self-defeat.

Conversely, godliness reveals a power to lift the meanest of life to the highest of levels, or to gain the maximum of co-operations, often from the most remote and bizarre sources. In religion the progress in a life swung away from moral unsureness to absolute godliness is a commonplace. With depth of observation the same principle may be seen at work in less obvious walks of human living. The habitual integrity of godliness carries a basic comfort in human relations, and pays almost immediate dividends in superficial relations. Godliness deep in the roots of the human soul will culture an invisible fellowship of the order of divine intimacy.

CORNER PATTERNS III -- SPONTANEITY

Marc Edmund Jones

This lesson is the third of four on the assumption of existence, and it introduces the student to the necessity for the ideal in the experience of life and thus reveals these assumptions as the practical presence of the ideal in the individual sequence by *which* the experience is known. Both health and godliness are the non conscious balance of selfhood as fulcrums of existence, and as on the basic level of conventionality and in everyday terms it is perfectly obvious that physical and moral attunement *with* the general environment are quite ideal, so in the higher realms of realization the achievement of these balanced states is vital as the only possible experience of the ideal as such. These concepts represent corner patterns because they give a cornering or squaring of the ideal in the substantiation of selfhood and its consciousness, and in consequence a true occult discipline must always insist upon the achievement of the states as indication of a reality in ideal touch. These are advanced lessons not so much in the difficulty of terminology, or the degree of abstract consideration, as in the fact that much of the development of thought is wholly obvious in a superficial way. There is a danger that the student may miss the underlying idealism altogether. To surface thought the condition of health or of moral stability is desirable, permitting the greatest immediate catering to the being's desires and involving the least trouble in the way of basic attention to self. But these states are not to be seen as coveted for pleasure or for contribution to enjoyment but as the ideal necessity by which higher life is given ground for being. Lack of health at the outset and lack of co-operation or appreciation in the broad companionship of everyday living, are natural safeguards in human make-up. They prevent idle wastage of the energies, and they give consciousness to the intervals of their cessation or momentary overshadowing, and so contribute mightily to the culture of discrimination. On the higher plane of the ideal, the eternal ground of immortality, this safeguarding is destructive to the very essence of such being, and thus it is necessary that the discipline of self be through positive rather than negative or conditioning means, and that the higher sustainment be made possible by the accomplishment of these lower fulcrum states as a definite necessity in the ideal or immortal existence of man.

The achievement of the ideal necessities must be by recapitulatory cycles, reflected in the progress and development of these lessons. Thus health is a primary achievement, and it may be gained as an ideal necessity before even the actuality of an ideal in godliness may be realized. Godliness in turn is achieved, with a concurrent strengthening of health, before the present concept of spontaneity may even be suspected as a necessity ahead. In occultism, therefore, the beginning of all things is with the physical condition or health. A seeker must bring his bodily mechanism to perfect functioning on an everyday level, or he must raise any functioning difficulty to a definite capacity as a fulcrum in experience of the ideal (difficulty consciously and gratefully accepted as a normal balance of intensity of living) or he must give himself an ideal regeneration such as vegetarianism, continence and the like. Of these, the first avoids the danger of sympathy accepted or demanded from others, and the second requires a somewhat abnormal rate of energy expenditure and makes it difficult sometimes for others to key to the being, while the last unsocializes selfhood in many walks of life and so narrows the spiritual usefulness in a general way and by compensation demands unique achievement. In the same way the seeker must bring

his habits of life to a moral and ethical normality, or give a compensatory dramatic satisfaction to others for every queerness ideally useful to the self in its own expansion and rectifying discipline. And now upon top of the first two corner patterns must be put the third, spontaneity as normal balance in the self-effluence of personality. Here is the obvious divinity in human expression, or the difference by which men are interesting to each other, (i.e., by which they mutually substantiate or illuminate the ideal.) The pattern of spontaneity is the constant in personality, the dependability by *which* absolute recognition is possible. In a broadly universal sense it is the honesty of selfhood, or the frankness of which an individual is capable, but not the self-posing pseudo-frankness by *which* the feelings and cultural standards of others are outraged. Spontaneity is no more than self-realization at par, or the fulcrum by which selfhood is itself in maintaining full freedom of identity-consciousness.

Approaching a grasp of spontaneity in terms of the border concepts, this ideal-necessity is first of all to be found upon the level of fact, or on the ground of normal exterior experience. As a superficial assumption the concept presents the commonly-accepted idea that every man is entitled to his say, and that every human being has a right to be evident in any complex of the social order. The student faces here the sensitiveness of mankind. Under the threat of reduction to nonentity the individual will become anarchistic, retaliatory or a claimant for sympathy by taking on a hurt demeanor. Whatever viciousness there may be in human actions, such is always the defensive mechanism of the ideal-necessity to be of account in some issue. The unsocial attitude of individuals, whenever found, is the fact of the spontaneity-necessity. The factual existence of this need for the ideal conification in everyday experience thus calls to the operation of the vertical principle in the border-concepts, or to association as the gregarious instinct (in the higher animals, and in the higher operations of man's consciousness). To make ideal necessity real in being, the individual in his sequential unfoldment must associate himself constantly with others, and the fulcrum or corner pattern by which he does this is his native or inherent spontaneity.

Men's sustainment of deficiency in terms of his spontaneity is his acceptance of lesser means for human association, notably the playing for sympathy (culture of a grievance sense) by which the lack rather than presence of the ideal-spontaneous is recognized. In other words, failing proper self-effluence, man seeks the necessity by attempting to have himself conditioned into the needed state, but such is selling a birthright for a mess of pottage, and is defeating any accomplishment of the end by a means which contributes to another end, i.e., the dissolution of selfhood.

The positive culture of the real sustainment in spontaneity is by a practice of ideal-necessity. Association is the basis of all conscious existence, in any case, and the occult procedure is by substitution for relationships into which the being is merely conditioned, and choices are made on the basis of the ideal only. Thus, men and women will form occult association with each other in an invisible fellowship where the petty non-congenialities are smothered by the cosmic warmth of the enduring company. Conventional dislikes are no longer of any upsetting power, and conventional crushes are of no aid in ideal reality. Spontaneity is practiced.

CORNER PATTERNS IV -- RESPONSIBILITY

Marc Edmund Jones

This lesson is the last of four on the assumptions of experience, and it introduces the student to the completion of the assumptions in an absolute expectation of the ideal. Here the consideration is of the natural step forward from the conception of spontaneity. What is gained in the assumption of spontaneity is a fulcrum for the act of self in its own essence, in contradistinction to the action which in selfhood is merely of life as such and hence largely a matter of conditioning and exterior stimulus. This act of self is original by necessity, emanating from nothing else but source and so shaped and given its dynamic by the make-up and disposition of self. Spontaneity is not volatile, or evident, but merely the capacity of self to act from itself in the utter freedom which is real selfhood. Spontaneity thus is action on the level of fact or on the practical plane of everyday being. Spontaneity is a manifestation of the individual sequence in an evolution of the health and godliness of self-discovery. It is health in action--by the same token, godliness in action--or well-being in the emotional being as opposed to the physical and habitual make-up. The person who acts spontaneously is enabled to do so because of surety of touch with source. Thus spontaneity represents intuition in its lowest manifestation, or a capacity to see in a spontaneous root touch. And it is from this idea that the consideration must move to the fourth assumption, expressed in the corner-pattern concept of responsibility. With this last of the four assumptions the student reaches the approach to perfection in individual sequence (as expression of selfhood on the everyday level of practical being) and for a definition of responsibility this may be turned around and it may be said that the individual consummation is reached in the assumption of constants in consciousness, or responsibility. By the word a dependability of particular response is meant, never a mere capacity to respond in general (as such is found in the realm of habitual life). The constancy of men and women in terms of social relationship is the basis of all higher organization of society. The fact that such is needed for any sort of human company above a primitive or tribal state is indication in the individual that it is required for any individuality which is to have enduring part in immortal fellowship. Individuality is consummated in this constant because individuality on the exterior plane of being must find itself reflected in the external, and the same principle must hold in transcendental realms. A man incapable of non supervised faithfulness is without the first beginning of a part in cosmic consciousness. Here is the ultimate health (the health, godliness and spontaneity of intellect, inner pattern of conscious participation in the complex of being) which the student must gain before ever hoping to mount to higher levels of experience.

The border concept by which responsibility is defined as a level or ground of experience is fact, and the first lesson to be learned towards this immortal constant in self is that whatever is gained must be convincing or factual in the affairs of everyday. A seeker apt to give attention to things on the basis of his mood, one as satisfied with justification for nonperformance as with genuine achievement, is self-defeated at the start. Things are never of importance in themselves, but only as symbols of the divine dynamic of human activity as such is expressed through them. Consequently it is

of no cosmic importance that some task he left undone, that the opportunity of an age be lost and passed on to the next, that a soul (the conscious personality) unwittingly elect annihilation rather than immortality (so that the indwelling spark proceeds after the proper interval with another personality, a new and differing individuality) but yet, paradoxically enough, it is of utter cosmic responsibility that every conscious ego awake to a capacity for constants since such in general is the fact of human personality. Individual failure in one case does not add to the chance for success elsewhere (eternal things are neither limited nor competitive) but rather subtracts from the whole progress of man. All are part of the whole, all achieve in the whole. What is offered the conscious individual is the fun of being in the vanguard, or a glorious success in gaining a hard rather than an easy task, and in terms of everyday life the capacity of the individual to stand up under the most difficult situations is the occult index of his character.

The border concept in the individual sequence is the vertical or up-standing ideal by which human consciousness is brought to see the straws in the eternal wind of little and insignificant details of living, or the factual or real consummation of individuality in cognition. Cognition is the practical whole-approach to all things, enshrining them in true corner-pattern or perspective and embracing them in the whole-pattern of the self's realization. Here is the inner or intellectual responsibility of man for everything that is. The seeker is called on not only to be constant in his own character--to be responsible in every conceivable situation--but to live in a fellowship of constants and to see and awaken the responsible in every aspect of the other. This alone is cognition, an awareness of the constant in all definite intellectio.

Man's sustainment of his deficiency in the light of this concept of responsibility is seen in those luckless individuals who have no basic pattern reality in their consciousness, and who in consequence are unable to be firm in their inner allegiance (or in outer identifications of real-revelation of inner constant-acceptance). The individuality of the seeker is not in any way consummated, even at the end of this first of the seven real levels of experience to be analyzed, if he is not able easily (in a preliminary fashion, fitting to an early stage) to see a definite establishment of the ideal through

the whole of the manifest universe. It is in view of this that a true occultism demands some sort of conversion or spiritual experience as a basis in any seeking, and that the spectacular achievements of the Christian church have been based upon the singleness of conviction of Christ-revelation (the staggering reorientation of self by which the entire world and all its affairs are suddenly fitted into pattern). Where there is no consummation of individuality, or at least a glimpse of one universal pattern, the luckless personality is left a victim of his notions or the vagaries of his value sense. In this matter, therefore, the Sabian work is adamant. No repudiation of ideal is possible.

The positive culture of sustainment in responsibility is commonly furthered in occultism by the demand that all karma be cleared, and in the older church it was demanded that anyone having aught against his brother settle such before attempting spiritual rapprochement. The Sabian discipline holds to an absolute sustainment of the ideal, insisting that no fresh grasp of the ideal be gained at the price of any reversal of old ideal realization. The new must include as well as expand or even modify the old, and in the whole process there must be a constancy or singleness of view through every evolution in cognition.

CORNER PATTERNS V -- ROMANCE

Marc Edmund Jones

This lesson is the first of four on the basic expectations of life, and it introduces the student to the magic-square concepts of the second negative level or ground of being. What has been the development in terms of quest or *forward-effort* on the basic level of fact is now to be seen to be the general or basic ground of the second or next-higher level, namely the idealism by which living is given an expansion beyond itself in narrow or original conditioning. The sequence of individuality first reaches out to a consummation in the ideal, and then the consummated-ideal as a generality becomes the fundamental sustainment of its next and similar outreachings. The ground of the factual level has been expressed in and through the assumptions of being, and the next-higher in ground is now to be expressed in terms of expectation. The expectations of life are the manifestation of human outreaching when once the ideal has become the general possession of consciousness. Without a sense of the ideal, or what ought to be, no real expectation is possible, naturally. Here again is example of the obviousness of advanced work of this character, but an obviousness that is only superficial (and in which the student is now more apt to lose himself in the ramification of words than in the preceding series). The goal before the seeker is a higher outreaching. If a first step has been taken in an accomplishment of the ideal in the realm of practical actuality, the next step is building to proper and enduring expectations. Here the technique of popular occultism and New Thought is clever in principle, but often such as defeats itself in practice because while great expectations or supernormal and phenomenal experiences are driven home to the aspiring consciousness, their nature is such that eventually the reality may be missed in the story-book unreal, and the surge of aspiration destroyed wholly and permanently. The genuine expectations of a proper spiritual experience are in terms of the ideal as a lifting agency in fact, and the first concept is romance, which initially may be seen as a sublimation or lifting of the assumption in health. In romance the expectation is of a higher well-being or an awakening touch with life in which everything is immediately cloaked in the ideal, i.e., is to mantric.

The border concept by which romance is defined as a level or ground of experience is beauty, and the new lesson to be learned is that there is an added element in life, a plusage by which alone the real transcendence of fact is possible. The Ibn Gabirol definition of beauty shows that it implies no separation from the reality on the plane of fact--in true occultism there is no impugning of the old for sake of the new, as has been stated--and that in consequence the substance of beauty differs in *no wise* from that of practical actuality, but there is now an essence in the consideration, and this is an added or specially effective higher. On the new level the seeker may discover for himself a well-expressing as against the well-being of the factual plane, and well-expressing is of beauty because it is of the aesthetic, the pure ideal or the subliminal, and so of the reality that is not dependent upon mere physical continuance. It is of well-being, but more, and in its transcendence it creates a new order of well-being which is eternal. Romance therefore is ideal well-being, partaking of practical reality when the basis of well-expressed ideal activity. Beauty as a ground of higher reality is begun in romance, and continues in the left-hand absolute of this romance, meaning that while beauty endures there is a continual and probably quite

self-conscious inner and eternal sense of the romance in all true being.

The border concept in the individual sequence, or the understanding ideal of vertical selfhood at its new level of left-hand absoluteness, is situation again, and what is particularly characteristic of romance as an agency of personal transcendence is its reality to the individual in terms of life situation or predicament. Romance is an ordering of the external complex of being, and it is unique in all development of the magic squares thus far in that it wholly reaches the other in and through what of the self is first given to the

other. The process is an idealization by which the self gives substance to the higher stirrings of itself, and then in a definite reality of relationships with the essence of the substantiation of the ideal, hold the ideal to new reality as thus enthroned in the self. Romance is never a matter of physical attraction on the basis of erotic affinities (although the mating instinct is utilized by romance in establishing the material substantiation to support the spiritual essence), but is always an uncovering of self in others through the outreaching idealism of the self. Health is the assumption of the being at base, and romance is the expectation of the being at base. Individually, by the relation of the concepts due to their place in the same column, the health of the higher life requires a balance or constancy of romantic outlook, and this is merely another way of saying that selfhood must be at balance within itself on every level, and that on the level of the ideals there must be balance in ideals as the only true romance.

Man's sustainment of his deficiency in the light of this concept of romance is best analyzed in the men and women who clutched at the exterior charm of romance without the underlying level of genuine idealism, so that sustainment is still on the level of fact and the conceptions of transcendence are expressed in distortion rather than sublimation. Love becomes disgraceful when it must be illicit in order to be romantic to these unfortunates. Adventure to them is pseudoromance in the abuse of health or physical selfhood for producing a thrill, even if this be of the senses and without reality in the essence of ideals. Plain excitement becomes sustainment in deficiency, since in the attempt to complement self in others of known romantic achievement the quickening of the being is reduced to a mere leaping of the blood in the arteries. True romance may be thus so accompanied, but such is the physical or factual reflection of the reality or a passing phenomenon that would be harmful if itself sustained. Human deficiency at the first outreaching of the ideal nature is in sustainment, as is made abundantly clear, and the result of this deficiency in lowered grounding may be a definite narcissism with the being unable to gain ideal sustainment from others seeking such from self, and in an illusion of self-love making a pitiful attempt at romancee. Here is the malcontent who in seeking beauty supports eternal ugliness.

The positive culture of sustainment in romance is seen in healthy expression in those who without definite occult or spiritual interests are yet enough centered in the reality of life to gain a subconscious level of beauty. They have paid court to the ideal without unnatural self-seeking, and have paid the tribute to "fact" demanded by way of proper basic assumption of being. The young people who enjoy their health, or who have a healthy moral sense and an unafraid capacity for action and for remaining true to responsibility, have foundation for romance. To them romance is as it should be, an awakened eye to the color and invisible value in all life.

CORNER PATTERNS VI -- INITIATION

Marc Edmund Jones

This lesson is the second of four on the basic expectations of life, and it introduces the student to the elements of a dynamic constancy in the ideal as the elevator of fset in human experience. Romance, like health, is merely a starting point in the individual sequence, and any weakness in the up-standingness of either of these becomes a mechanism for the recall of self into its roots for re-establishment and reorientation. There is in romance no true power of self-nourishment, and every effort at a mere clinging to romance for its own sake will result in its complete loss of itself. The ease is analogous to that in which the individual will seek to nurse his health rather than outreaching and expending himself on the basis of his well-being. The body that is coddled just simply fails to thrive, but when the physical organism actually is used or challenged to the mobilization of its real powers, it gains mightily in strength and reserve. The poverty-minded people who nurse the shreds of romance in their lives are the ones who in passing experience are denied all romance. The power in adventuresome living lies in the paradox that romance is increased in its expenditure, and consequently a true occultism demands of seekers a consistently forward-giving of self to the ideal as an establishment of romance in every detail of living. The means towards this is to be found in the concept of present consideration, or initiation, perhaps the most common and valuable of all in conventional occultism. Initiation is the lifting from fact of the godliness by which health is given unhampered opportunity for use throughout the social order of man, and by acquisition of initiation in the individual sequence of the ideal the seeker is freed from limitation in the form of social inhibitions and thus permitted to gain genuine constancy of romance through the gamut of the ideal order. Popular occultism is of immeasurable service at this point in its thorough-going dramatization of the romantic process. The initiate is seen as a general arbiter of destiny through all human efforts. Even the affairs of nations are given a romantic tinge by the belief that their potentiality has been developed by masters or minds which through initiation have been opened to the ideal-lift of higher reality. The ill-fate of men is colored when it is seen to be the failure of humanity to rise to the ideal level, when a complete interest of a spiritual and enduring nature becomes possible for all details of human living. in the way that godliness is divine attunement to man's fellows, so initiation is divine attunement to their ideals.

The border concept by which initiation is defined as a level or ground of experience is beauty, and the added quality of a sublimated reality becomes with initiation a continuing rather than basic factor. Indeed, beauty in and through initiation becomes the persisting significance of romance. Romance itself is higher color or linkage to a superior groundage in source, but romance if it is true must be looking forward continually from itself. This is the fickleness of its counterfeit. Initiation is a persistence of rebirth in the ideal or a standing always at the beginning rather than the end (or even the center) of potentiality. Such is the word's dictionary meaning and the proper occult interpretation. Conventional occultists will sometimes think of their initiation as the end and goal of their effort, but that is fact only in so far as an end or goal may be the way to larger effort. Initiation does not offer rest or the chance to triumph over laurels. It is the conscription of self for greater and more trying self-expenditure. Hence beauty with

initiation given a dynamic necessity. In the essence of that which is above the facts of life it is forever an extending stimulus in ideal selfhood.

The border concept in the individual sequence, or the understanding ideal in vertical selfhood through initiation, is action, and the one absolute identification of a true occultism, in the symbolism of initiation, is seen in a constancy of challenge to activity. When withdrawal from the world is suggested, to avoid contamination from common human association, there is an attempt to nurse the achievements of an initiation which in that very circumstance is revealed as superficial or false. No expansion of the ideal sequence can follow if effort is not broadened in every direction. The initiate is not one who is too sacred to have commerce with man, thereby preserving the sanctity of the ideal (the spiritually perfect), but rather is one who has such a constancy of the ideal-sequence in his being that he may have free association with all humanity in even the lowest of situations, and by the great flowing power of the ideal through him remain unspotted. Initiation is not something physically or superficially obvious in and of itself, but is an ideal fact on the level of beauty, and like true beauty itself is evident in its impression and not in its substance. The initiate is not recognizable as different from others but rather as superior to them, i.e., he is of human touchability in the ideal to a degree of ideal-reality that makes him ideally knowable, and thus he is of the ideal of each person encountered by being all things to all men and revealing to them the potentiality in their own ideals by his greater capacity or at least his greater understanding through such ideals. He appears the superlative bon vivant to the gourmand, but in appreciation of food-and-drink values and not in excess of their partaking. He is artist or mechanic, apostle of love or warrior, according to the enthroned ideal in contact with him. Through it all his influence directs consciousness to beauty, and to beauty in its eternal beginning or initiation.

Man's sustainment of his deficiency in the light of this concept of initiation is to be found among those who take the outer unreality as central fact rather than fleeting significance or who by eccentricities of conduct or thinking, abnormalities of life functioning, seek to gain initiation. Here are the great cults of life. Valuable in directing dramatic attention to the need for a re-establishment of standards in life, they yet are eternal suicide for those who when challenged by them are not led on and beyond the superficial trappery. Man must be shaken into a realization of his own higher, even given an initiation or a beginning in an occult functioning, but if he is left with merely a superiority complex (or its first cousin, the inferiority complex) he has been shut out from his chance of immortality because what has been given him is not an ideal constant but only a fad.

The positive culture of initiation is in a sustainment of the self-expanding ideal, which is life in a higher or the actual foundation of an immortality in ideal existence. The sustainment of beauty in terms of action is through the development of beauty's eye to see. In everyday life this is the eye to serve, or see the beauty in others as romance to be unleashed or potentialities of character to be given occult beginning. The initiate has fellowship with the immortal in others only, and if this is beyond immediate conscious realization, the initiate yet speaks to it covertly by suggestive encouragement (even to the faintest ideal stirring).

CORNER PATTERNS VII -- DEVOTION

Marc Edmund Jones

This lesson is the third of four on the basic expectations of life, and it introduces the student to the constancy in expectation itself. The truism that man is a hopeful animal is a common expression of his inherent divinity, and it is to be observed throughout life that an individual is only to be known, after all, by his expectations. The exact state of his physical health, or even of the conditioning or stimulating factors that may be of immediate efficacy in his being, is beyond forecast. Such are not constants. But as a man is actuated by the idealism within him, whether expressed by anticipation on the lower level in his spontaneity and responsibility, or on the present or true level of the ideal as such, he is able to discipline and in a subordinate measure condition the constancy that is his real or ideal necessity in the concepts of health, godliness and the like. The expectation or hopeful aspect of man is the real man in terms of constants, for only an ideal is itself immortal and only in higher expectation does a man gain immortality. Thus faith in conventional religion is essentially hope in this meaning of the word, i.e., a spiritual expectation. The driving force of an artist or inventor is in the expectation or inner visualization of the ideal. Consequently it must now be realized by the advanced student that both romance and initiation are states of higher consciousness looking to a reality in expectation, and in the present concept of devotion the sustaining or expecting power of the ideal reaches a real focus. Here the individual sequence on its ideal level reaches the dynamic of personality, for in devotion the ideal expectation has arrived at the point of setting a whole existence to its hopefulness. The concept of devotion is a sublimation of spontaneity, of the sureness of touch with source in the sense of power to act without the aid or guidance of external stimulation. In the way that initiation was found to be romance with a capacity to act towards its own consummation, so devotion may now be said to be initiation with a capacity to throw the whole of self into the forward movement of the individual sequence. Devotion is the spontaneity of initiation. The romance of the left-hand foundation of individuality has transformed itself into a romance of the inner or eternal life, and in devotion the seeker learns the coloring of his whole being in the thrill of self-surrender to the revelation of the self's ideal. The ideal now is discovered in true or enduring self-substantiation.

The border concept by which devotion is defined on its level or ground of ideal experience is beauty, and the added quality now identified in the make-up of human personality is the power of sublimated feeling or emotion well-expressed. The factor of the ideal lies in the special satisfaction of emotion's full roundness on this level. Here is not the thrill of sensual response to an alien, but the added element in the thrill of the self's response to its own and eternal higher. The well-expressing of the emotion is seen in its immediate or spontaneous rounding-out to the ideal, and the emotion is thus a presence for the strengthening of the entire being, rather than a reflex-gratifying dissipation of energies. Devotion is beautiful as a very ground of its being because if the giving of self has to be defensive, ever closing the eyes to accompanying ugliness-making allowances in one way or another-it is certainly not real on the ideal level. True devotion is self-committal to the ideal in the sense of a need beyond, a faithfulness not merely to something of personal

appeal (as to a loved one) but to a higher necessity in which the being can be elevated to an unexpected level of capacity. The concept of devotion finds a particular phase of life that has challenged the individual as it is possessed of critical and constant need. Devotion is personality's contribution of stability in the midst of crises.

The border concept in the individual sequence, or the up-standing ideal in vertical selfhood through devotion is companionship either in principle or fact, so that the individual reality of the devotion lies on the plane of ideals and through their manifestation in human personality. A seeker may be devoted to some cause, but any cause is an ideal to which personalities have given themselves (must continue to give themselves) and every cause is ultimately ideal for the sake of personality. Thus in conventional occultism it is necessary to see whatever conscious direction is admitted in the universe to be through personality or personal deity (personal legateship, as in the Masters). The ideal under the border concept of association becomes a binder on the plane of beauty, and as the ground is the ideal of the individual sequence, the absolute individuality is the free gift of the individuality to the ideal. Man is moving from a self-centered to a self-centering freedom, from isolation in anarchy to perfection in fellowship, and in this he is giving to beauty a personality or living actuality. He is endowing the ideal with manifestation in living value.

Man's sustainment of his deficiency in the light of this concept of devotion is to be identified in the superficial standards of loyalty among religious, occult, political and other organizations of human companionship. On its lowest level the pseudo devotion is nothing more than inertness. (What was good enough for my father is good enough for me, and anything that John Doe says I will accept for myself.) It is obvious that inert or nonspontaneous self-alignment is product of alien influence, and by the same token a devotion which lacks a continuous and self-renewing spontaneity is far removed from the ideal. Real devotion is under no necessity to *forswear* itself, and no rigorous mechanism is needed to hold it in line. Genuine occultism knows that if ever a seeker wakes up on a given morning and fails in enthusiasm for his quest, the quest is ended even if his immortality must pay forfeit. What characterizes devotion in chain with romance and initiation is its root springs of strength within itself. Romance is the color that stirs up the ideal and makes the ideal (not the romance in and of itself) a genuine reality in the individual life. Initiation is the awakening dynamic of the ideal realm, but without enduring or creative loyalty to particular ideals. It is the self at its self-discipline in the ideal realm. Devotion is the establishment of ideal reality in definite life-orientation or ideal personality.

The positive culture of devotion is a sustainment of the wholeness of being, a loss of blind devotion or selfishness born in a fear of reaching out from self and in a lack of sense of ideal reality. True devotion is not marked in directing life to a particular ideal, but is constancy of the ideal in the character and temperament as a whole or ideal stability. It is aided by encouraging the whole-self co-operation of the seeker with the enduring constants by which the devotion of the universe is marked. Ideal-stability is brought to association with other ideal-constants, and devotion is achieved as an immortality in everyday personality.

CORNER PATTERNS VIII -- IMAGINATION

Marc Edmund Jones

This lesson is the last of four on the basic expectations of life, and it introduces the student to the problem of judgment or discrimination in expectation, and so to the ultimate or consummation in expectation. With devotion the seeker arrives at an ideal or higher state of being in which his personality is constant in an ideal sense, but he **still** remains helpless in the accident of his spiritual place. Romance begins with whatever may first awaken him to a need for color or real-self stimulation in things, and the purely chance circumstances (from the superficial point of view of a surface analysis) may well have much to do with what particular expression of the ideal will arise to complement his awakening. In a similar fashion, since there are infinite facets to the outpouring of the Great White Lodge, the conditioning factors of his stirring to romance may well be expected to dictate the course of events in which he gains initiation. His devotion thus is real, but in an ultimate sense it is not free. Consequently there is a fourth and extraordinarily important stage in the expression of the individual sequence on the ideal level. This is caught in the concept imagination, which at the beginning may be seen as a sublimation of the responsibility of life's grounding in fact. As the consummation of man's practical existence, he shall be responsible, or wholly free in the complex of facts that has given him basic being, and in the consummation of the ideal realm there must be an equivalent freedom. The lower freedom is merely in the self-sustaining individuality of man as beyond loss of selfhood in the complex of facts, but without power to move from such a complex to another or to create any complex to suit himself. The higher freedom is on the ideal level, and it requires from individuality a capacity to erect and maintain its own complex. Imagination therefore has a new or ideal power, since by it man may return to romance and reshape his individual sequence (exactly as with responsibility he may turn back on the more limited fact level to control his health, godliness and spontaneity). With imagination the ideal is at the right-hand absolute in will (individual design). It is the concept of willed patterning or designing. In terms of the ideal-level concepts, here is devotion with intelligence or power to manipulate the ideal. Here is initiation at an ultimate with perspective or power to determine the worth of beginnings. Here is romance in consummation that cuts all ties with the accidental set-up of individual life and that is able to take responsibility on the ideal level and thus order the ideal in and through an individual absolute.

The border concept by which imagination is defined on its level or ground of ideal sustenance is beauty, and the added quality now to be found in human make-up is the power of sublimated intellect or the capacity for vicarious and indirect experience. The intellectual well-expressing which classifies the concept is the freedom of the mind to erect a structure of reality tentatively and with an actual if inner experience to know-actually to know-the values justifying an ideal-shapement. Only by means of imagination is the full sweep of beauty to be known. Insight here has substantiation and against the superficially real may be put the ideally real, leading in turn to manipulation of the eternal reality under the surface of all things (eventually creating new superficial but truly ideal reality). Occultism makes tremendous use of this sublimated responsibility

(although finding the frank term imagination either a difficulty, or a convenience for what by it is to be indicated as wholly unreal). Creative imagination is the greatest of all human capacities in an everyday living, and so as intuition (or a spiritual faculty), clairvoyance and the like, the capacity is given proper recognition. The student must see imagination not in its idle vagaries but in its inner ordering of ideal possibilities. By means of imagination all life may be held at realization. Immortality becomes real because with a proper expectation the ultimate ideal becomes an immediate consummation.

The border concept in the individual sequence, or the understanding ideal in vertical selfhood through imagination, is cognition, and the one sure test of the efficacy of imaginative consciousness will be found in the simple fact that the end of a genuine use of imagination is a definite knowing, or cognition. The trouble in all consideration here is a degree of underlying dishonesty in terminology. Conventional thinking will not accept the idea of an occult capacity, and will dodge the issue with a term such as the hunch or flash of insight of common speech. On the other hand a superficial occultism will seek to erect a false structure of marvels and will crowd hints, guesswork, research and everything else, adding them to the exercise of creative imagination and calling the whole a psychic faculty. The Sabian student must know that there is true imagination and that whatever it does is marked in cognition or in creation either of fact or knowledge of fact, i.e., a sublimation of responsibility in the knowing realm. By means of cognition the operation of imagination on the ideal level is the establishment of pattern or knowing structure as a definite fact-manipulating eternal reality.

Man's sustainment of his deficiency in the light of this concept of imagination is given evidence in every walk of life. Idle imagination is almost the commonest of experience in the form of dreams and day-dreams. Aberration of consciousness is usually given manifestation through imagination, an individual seeing things as they are not (either in reality or through the superficial complex of his expression). This idle imagination is the basic escape mechanism of man, functioning creatively but not in any sublimation of responsibility (that is, in conformity to the pattern of real or nascent being), and thus giving substance to the hidden fears of the individual. These fears are not only of self-penalizing activities in the general social complex (the secondary manifestation) but also of the basic uncertainty of the soul, i.e., man's dread to meet or really to know himself as he is. To avoid a fair and square meeting of self an individual will become sick, forgetful or even resort to dissipations in order to diffuse or expend all energies necessary for participation in the experiences so self-revealing, or so destructively prone to give evidence of individual lacks and deficiencies. The basic deficiency of self is here revealed on the ideal plane, as man's refusal of responsibility is similarly revealing on the practical level. Here the self stands in disorder.

The positive culture of imagination is a sustainment of the sense of integrity in the being or the realization that there is no real deficiency in the soul, and the knowledge that when the self is challenged it will have the entire genius of All-Soul manifest in and through it. Imagination enables the self to perform the non-performable in the depths of mind, gaining the sense of ideal doing that makes the performance possible in fact or kind in the visible realm of everyday. Imagination above all else is creative patterning. It reveals the ideal in actuality because the ideal at base is pure pattern. In imagination is absolute self-revelation.

CORNER PATTERNS IX -- CHALLENGE

Marc Edmund Jones

This lesson is the first of four on the basic decisions of life, and it introduces the student to the third level of corner patterns, or to that realm in which the point of view is not so much from the perspective of the issues and make-up of the various complexes but rather is from the definite turning of corners in experience. The consideration is not now so much a detail of fact as of principle, although the touch is not yet with principle per se, and in consequence this new level will be quite beyond the individual who is incapable of turning corners or of erecting real corner patterns in his own life. What is at once the effectiveness and yet the outstanding difficulty with all occult work is that everything is subject to infinite gradation (as might be expected in a subjective science) and therefore whatever is gained finally in its perfection is first gained imperfectly. Moreover, the first gaining, no matter how imperfect it may be, is yet gained in perfection in the light of the immediate consciousness or experience. Thus there is a constant enlargement of the life under occult guidance because all initial concepts are gained and regained in the light of the enlarging consciousness. Some students at once will object that this is contrary to the claim for this as an absolute science, but there is no contradiction because the enlargement is in experience and in degree of breadth of appreciation. The concept is an absolute at the beginning as it becomes subsequently. Thus health is no more real to the man who studies medicine after than before his study, and yet in the face of his achieved knowledge he has a far larger conception of its meaning. The science is absolute because small or large knowledge is distinguished in degree, not in kind. No idea has to be relearned with growth, but with growth there will be consistent but widely spreading ramifications in the significance of whatever maybe known. The new level, therefore, has nothing by which to invalidate the lower realms, but whereas on the two lower levels the concepts were more or less at corner, these are rather turning the corner. From assumptions and expectations the student has moved to decisions or definite fruitage of experience. The level is that of vision, and the vision is to be seen as an element which lifts ideals to a point of achievement rather than approach, i.e., the ideal is seen in the act and faculty of its apperception rather than in the object of its visualization, and realization is to be substituted for approach and so decision for expectation. Thus the concept of challenge becomes a sublimation of romance, and so of health. Health was the basic assumption of the sequence of individuality. Now challenge is to be met as the basic decisiveness of individuality in vision or as an active executor of principle. In aliveness this challenge is the state of being in *which* everything exists in a true and spiritual co-operation with a decision to do.

The border concept by which challenge is defined on its level or ground of being is vision, and the added quality to be found here is objective rather than subjective, namely, an effectiveness of social presence. Challenge is the ground of all capacity to enlist the aid of others, or to be able to summon the aid of self for others. It is the health of ability to act in line with principle. The objective added quality is a reverse of the usual way of thinking, and of the approach of the prior four lessons (and there may be some difficulty for the student who attempts to go forward too quickly in the

study) but if it be realized that the objectivity of these vision concepts is their manifestation of higher reality on and towards the lower or practical levels of life, there can be no real obstacle to understanding. The health of vision is easily described as moral anchorage, or the left-hand foundation for the individual sequence in experience where principle directs the manifestation of fact. On this level the seeker knows a well-understanding rather than a well-being. In all his experience he is aided by a conscious sense of touch with higher, and through this it is easy for him to be definite in decision and to chart or pattern life through this decision or experience that has turned the corner. The great moral anchorage in life is the sense of stability or constant in decisions made, beyond all chance of swinging this way or that or reordering the being with every passing stimulus.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through challenge is situation, or the immediate complex of the social order. While actuated by principle the individual is no longer subject to sheer bondage at the hands of environment, but in situation he still is related to surrounding reality and to the evidence of fact in his decisions. Situation on this level remains the print where individuality retreats within itself, but the retreat is not to any constriction of the larger life. It is reaffixation to the moral anchorage of selfhood. Vision is integrity in point of view and situation is integrity in basic manifestation, hence challenge is manifestation of integral point of view or the moral and ethical ground of higher realization. Challenge is the turned corner in which self is sure of its morality, and of its capacity to hold to genuineness of selfhood (its vision) under any circumstance of relationship.

Man's sustainment of his deficiency in the light of this concept of challenge is seen in the superficial enthusiasms of much conventional toying with higher truth. Frequently the challenge will not be to the individual moral earnestness, or to any enduring or immortal sense of principle-actuation or participation in any cosmic or universal necessity as such, but instead will be that wishful thinking of the egotism which ends as no more than desire to be of consequence among men. A common tragedy of human endeavor is that the challenge sounded by men among themselves is to their petty capacity to compete and get ahead of each other. There is no moral anchorage in any interest where the focus of value is exterior to real self. If the actuation of these challenging activities lies in the esteem of men, or the spoils of competition, there is no ground for reality on the level of vision and the challenge is false. Where there is real call to the soul, it is a call for the soul to be real. The challenge lies not in the worth of the exterior thing to be accomplished but in the degree of the required expenditure of the self in terms of vision, moral decision.

The positive culture of challenge is through a touch to root in man, but something deeper than known through the ideal nature or realm of physical fact. Decision is called into being, dependent upon an intimation of eternal principle. After all the ideal is exterior, despite its part in human immortality. Without manifestation of its reality it could not be known. The ideal is not the product of experience, nor does experience absorb it. The ideal is the transcendence of the physical, and no more. But decision is of vision, and vision of the universal pattern known within or the challenge to man out of the depths of his own being.

CORNER PATTERNS X -- MASTERSHIP

Marc Edmund Jones

This lesson is the second of four on the basic decisions of life, and it introduces the student to that most important of all concepts in conventional occultism or mastership as the ideal in personal achievement of a divine estate. The concept as here used exactly agrees with the occult conception, but there is not in the magic squares either the exaltation or importance given to mastership by Theosophy, Rosicrucianism and the like. True, this is the most blessed of all states of man in terms of individual satisfaction and opportunity for performance of a great and cosmic work, but in the pattern of human life as a whole the condition of exceptional men such as masters is but one detail in a whole, and not by any manner of means the most important detail from a perspective of the whole. The master is a servant of the cosmos, but in his service as a master he has not reached the ultimate in his own consciousness, and by the absolute nature of the magic squares concepts the ultimate in consciousness will be reached by a host of seekers who none the less will never touch the exalted status of a traditional master of wisdom. What is this status, in terms of the corner patterns? First of all, it is a sublimation of initiation as in turn a sublimation of godliness. In other words, a master is one who has lifted his absolute attunement among his fellows, on a practical level, to achieve a state of the immortal threshold in consciousness, and who has exalted this initiation to touch vision as his habitual attitude towards all things. He has become, as it were, a moral anchorage carried out by individual sequence to a focus of active administration in vision. He has grown to the point where he may share his challenge *with* all men. But is this so beyond all men? Never! The master is unique in this and in the matter of all the concepts, but it has just happened that this one aspect of his nature has been over-dramatized and his state thus made to seem verily impossible to every honestly humble aspirant.

The border concept by which mastership is defined on its level or ground of being is vision, and the added quality in the masterly life is the particular elusiveness of an individual of this status (as identified by conventional occultism), or his capacity to be all things to all men so perfectly that he may never be suspected to be a master at all. The higher reality is hidden to the normal eye for the reason that here the operation is of vision, downward from principle, and that attention is therefore directed to the practical, through the ideal, rather than upward to a loss in the unity of perfection. Mastership is fullness of touch *with* life, marked more in its capacity to influence life to its betterment than in any encouragement of admiration for itself. As a matter of fact, when seen upwards, mastership cannot exist. This level of vision is one of immortal or enduring reality, and temporary or transient comparisons between individuals are impossible on its level of functioning. If challenge is to be seen in terms of moral anchorage, mastership is well characterized as moral conditioning or the stimulus of vision to the outreachng challenge or individual sequence in vision expression. Mastership is never of importance in and of itself, but as evidence of its reality of vision. The added quality of objective force in subjective root is seen in men living close to mastership in non-occult or ordinary walks of life. Such individuals will have the power of the telling word, the compelling look. What they actually do or are

will be of no moment to incidents of this sort, and the unthinking will say that they have the manner of command and are obeyed because of manner. But counterfeits are unable to produce the same effect. A bluff at it will not work. What happens in reality is that vision operates, and the response is to that vision of which the mastership is custodian, not to the mastership itself primarily.

The border concept in the individual sequence, or the understanding realization in vertical selfhood through mastership, is action or the outreaching possible on the basis of the anchorage in moral absoluteness. And here is brought sharply to attention the genuinely subjective nature of the concepts on the vision level. In challenge it is difficult to observe the subjective reality because ordinary life has come to recognize higher stimulus as quite natural. But mastership is wholly subjective, even in the literal accounts of masters, and with the vertical concept it may be seen that mastership after all is only as mastership does. Action is the reality of vision at this point, or activity of the sort that carries life to decision, aiding men to turn the corners of their problems and to gain turned-corner stability in a capacity to put interest in acting above interest in being. So far as mastership is concerned, the eternal law of use operates. If mastership is not employed it ceases to be. In terms of action is the habitual lifting of the ideal to personal vision, so that the ideals do not overshadow their own fruits and the higher concepts of men do not descend to the level of things (to be quarreled over, made the basis of distinctions among persons). True mastership supports and sustains the ideal in directing attention to the act of life and its fulfillment of vision. Mastership seeks to save the face of seekers who have had difficulty in maintaining the pace of their quest, and by kindness and understanding to aid all men to react in their living to vision rather than to bare fact or scanty beauty.

Man's sustainment of his deficiency in the light of this concept of mastership is seen in the extravagant pictures of the masters painted by conventional occult books. As individuals they are exclusive, smug and pompous. Their teachings are often weak copy of the work of outstanding historical characters who felt no need for surrounding wisdom with mystery and fearsomeness. The activities of masters in many accounts approach a wishful thinking that might be expected from a would-be dictator. To the character-analyst the whole is disappointing because of the low level of character presented as masterly. The difficulty of course is that the material is largely phenomenally (psychically) produced, and has to remain on the level of the receiving channel. What is significant is not the material, however, but the broad acceptance that has been given to it. In traditions of this sort men have seen aid and comfort to their own temptation to give a piece of their mind to the world in general, or to withdraw from men in a subjective superiority or counterfeit inner understanding.

The positive culture of mastership is through a forgetfulness of self, but not in that pose wherein such forgetfulness is full consciousness of the sacrifice self makes in forgetting itself. Rather it is a service out of the godliness of the being, and the initiation sense of all ahead, or a transmission of the vision unspoiled by its passage through the consciousness and given by the perfection of the self itself in living a life of vision. Mastership begins to be a reality when the first impulse of consciousness is to serve, and to serve subjectively and invisibly through the sheer power of the infectuousness of vision actuating the life.

CORNER PATTERNS XI -- COURAGE

Marc Edmund Jones

This lesson is the third of four on the basic decisions of life, and it introduces the student to the concept of decision per se, and to the first of the two unbroken diagonals in the magic square of attitudes. This is the relationship from left-hand fact to right-hand and principle, and it may be identified as the pattern or cosmic individual sequence as the norm of racial individuality. It is the natural diagonal for the reason that there is a fundamental affinity between fact and situation, beauty and action, vision and association, principle and cognition. The concepts that are found on this diagonal are those of the intensification of both the level and sequential ideas that define them, and therefore it may now be seen that health is preeminently expressive both of fact and situation, since it is in basic well-being that both are capable of the greatest constancy and reality. Healthy facts and healthy situations are the desirable ground of all objectivity. In the same way it may now be realized that initiation is the ideal sustenance and the strongest possible practical factor in any manifestation of beauty on the one hand, and of individual action on the other. When beauty is real it is forever fresh or attention-compelling. It always is suggestive of beginnings and of vistas ahead, or the ideal as eternally phoenix-like in its make-up. And whatever there is of real power in human action is to be found in reserve power or ability to be at start, or the self-same freshness in which both achievement and control are grounded. And with all this in view it may be realized that the third concept on the third level, defined in vertical idea by the third expression of the individual sequence, is pre-eminently indicative of the genius of this thirdness. It is the decisiveness of decision or the root of all real personality in and of its own nature. Vision has been seen as the lifting agency in relation to ideals, and the present concept is thus an elevating of ideals to perfection in vision, which again is focalized decision. Spontaneity has been sublimated in devotion, and here devotion is sublimated in courage. Men commonly have recognized courage as the greatest of all human qualities. American soldiers in the World War voted it to be in a Y.M.C.A. questionnaire. This means not necessarily the physical courageousness which may be bravado or a mask to cover a hidden and craven fear, but an absolute decisiveness in character. The spontaneity of personality in fact has become the real dedication of living to the ideal in devotion, and this in turn is now found to be courage as the absolute self-expression of true personal reality. Man is successfully himself because he has begun his individual sequence consciously on the level of consciousness per se, or vision as self-awareness in reality apart from the compelling influence of alien reality. Life is on its own road, and the mind of man is awakened to the highest necessity of human life, namely, to be real and actual in a self-dominated complex, or to be able to live courageously.

The border concept by which courage is defined on its level or ground of being is vision, as has just been pointed out, and the added quality in the life courageous is the freshened sense of fellowship with the quality of courage wherever it may be found, thus making manifest the particular characteristic of concepts in the diagonal of racial individuality. Health, initiation and courage are the fundamental attitudes of natural companionship. In the way that healthy

people in their aliveness have a common ground of meeting that transcends lines of race, social position and age (and, as if for proof by converse, sick people have an amusing free-masonry of competition in sympathy-seeking), so every initiate has a common ground of fellowship in an enthusiasm that cuts across every other distinction. The phenomenon is marked in religious, political and social revivals, and in all mob psychology as well as under more respectable circumstances, and the force of the diagonal concept is to be noted in common human prejudices as crystallizations of initiation. Therefore it may be expected that there will be a distinct fellowship of men and women of courage, and in such has been the great companionship of the race's outstanding leadership. Aristocracy easily becomes corrupt, but it is founded on the sharp courageousness demanded of its members or the gentility that makes heroes of some individuals while others revert to primitive instincts of the beast. The added quality of the vision here may be observed in comparison and study of the General Slocum, Titanic, Lusitania, Moro Castle and other disasters of the sea. In its special emphasis through the concept of courage, vision becomes moral presence as immediate evidence of principle reaching downward. In true courage the universal personality is encountered.

The border concept in the individual sequence, or the understanding realization in vertical selfhood through courage is association at its point of special emphasis, and here is seen the enduring integration of fellowship. Only with a ground in courageous living is invisible fellowship possible, and the basis of its establishment is to be found in the aggregating power of a personality brought to thorough self-presence. Association on the level of fact may be a matter of superficial or immediate convenience, and on the level of beauty may be quite self-seeking and ulterior because the emphasis is upon a symbolical reality. But with vision the manifestation of association is brought to the core of selfhood, and the demand is for a personality that is whole-centered and consequently in relationship only to whole-center in all other personality.

Man's sustainment of his deficiency in the light of this concept of courage is evident in the perfectly human straining after its excellency when there is no real disposition down deep within the self to pay the price in effort for the achievement of the requisite development. Seekers sincerely and honestly make every effort to gain touch with the highest truth, and to give allegiance only to the worthwhile, but yet they often will never be at any pains at all to be of their own highest, or to cultivate their own worth. Students will demand the light of the eternal while presenting themselves, in making the demand, without the grace of soap-and-water inner and exterior cleanliness, and with no thought to clear the mind of petty and inconsequential worries and mistrustful impulses. Nerve or brass is often taken as of the face value of courage, and misguided aspirants will attempt to trick themselves into allegiances they have not the courage to make, or to nerve themselves to ideal action at which they quake inwardly.

The positive culture of courage is through throwing self into every detail of living, in free association with whatever discloses sufficient relationship with self to be a normal part of experience. An utter refusal to compromise with the instincts of the nascent personality, to modify or conceal personality for sake of gain in situation, is an absolute essential in developing the quality. Life is first of all made a matter of association by the core of self with whatever may be touched of the core in everything else. Despite all difficulties in external relationships the inner association is always in the joy of real personality.

CORNER PATTERNS XII -- INSPIRATION

Marc Edmund Jones

This lesson is the last of four on the basic decisions of life and it introduces the student to the consummation or satisfaction of courage as this is found on the present level. In a tracing out of the diagonal relationships of the magic squares it is very essential that the main progressions of development do not be lost to sight. The student especially must be careful not to take for granted the process in the individual sequence, since no special attention is given to this in the lessons. Thus it will be impossible to grasp inspiration, the present concept, except in appreciation of the individual growth beginning *with* challenge and moving through mastership and courage. The individual's capacity to know inspiration, and to be inspiring to the realms in which he has conscious being, has its root or individual foundation in the attitude of attention expressed in the left-hand concept of the level. Inspiration is never a negative element in the sense that it is a product of passivity, or requires any surrender of selfhood for its acquisition. A life that is not challenging, and that cannot be challenged, is incapable of real inspiration. The challenge is not the inspiration, but is the constant of far-seeing alertness as an attitude of being that makes the inspiration real, or grants power to know and respond to the reality of inspiration. Challenge is the situation of inspiration. And in similar fashion a measure of true mastership in the being is necessary for participation in an inspiring reality, for the activity of being must be possessed of a moral constant if the inspiration is not to be lost or diverted within the being's own activity of self-interest. This is the habitual or socialized keenness of living necessary to preserve the individuality or reality of the inspiration. Otherwise the individual being is obtrusive in its own limitation of its prior, and the forward perspective through inspiration is destroyed in its inception. The self must have the true courage of an absolute self-realization if the mastership is to be of sustaining individuality in the outreaching or association of courage, and if the resultant stability is to permit the cognition of a genuine inspiration. Through all this there is the individual experience of vision, in terms of a marked progression in the decisions of selfhood, and its consequence is in the sublimation of imagination or the double sublimation of responsibility. Personality in fact has become responsible, or a true member of visible society, and in its expectation or realization of beauty has become imaginative, or creatively hopeful. By firmness of place among men, therefore, and stability of outlook, optimism, the human personality has become inspiring, reaping inspiration from the universal higher and giving inspiration out through all expressions of human nature. Again vision is here an elevating agency in beauty, and in inspiration it becomes definite cosmic perspective.

The border concept by which inspiration is defined on its level or ground of being is vision and the added quality in the inspired life is the stabilized sense of fellowship *with* the cosmic breathing as such may begin to be detected in the form of an over-stratum in and through all life. This may be described as the moral ultimate in human experience, or a gift for turning corners to the right, always squaring life to the enduring righteousness or immortal reality. The moral ultimate is the universal or absolute right-hand decision of spiritual decisiveness, or the constant in self speaking

directly to the immortal reality in others. The fellowship here indicated is illustrated in the case of lovers who in an intimacy of embrace will find they are breathing together as a rhythm of ideal unity in their vision of togetherness. The concept of inspiration is of the breathing with the cosmos by which an individual knows himself to be in rhythm with the universal All. The use of breathing exercises is an intuitive effort to arrive at this result by mechanical or conditioned means, and their great power within limited spheres of operation is testimony to the cleverness of the intuition. Possession of the moral ultimate is arrival at an attitude or state of being in which the soul literally breathes together *with* the All-Soul. In the way that lovers in their closeness, if it be unmarred by superficial considerations and is not founded in lower instincts, are enabled to know the thoughts and deepest inner expressions of each other, so the inspired individualism is able to know the thoughts of the universal reality, and to transmit these to all men in and through genuine or moral inspiration.

The border concept in the individual sequence, or the understanding realization in vertical selfhood through inspiration, is cognition, or a definite and constantly conscious participation in the ultimate morality of vision. The decisiveness of the life of the seeker at this stage of progress is not an agonizing over developments but an easy breadth of participation in reality. Vision in the individual sequence at right-hand consummation is literally higher pattern, or the reason that cognition here takes on personality or self-immediateness, and by its breathing together *with* the universal All is able to maintain instinctive if not intellectual ordering in co-operation with the ultimate reality. Decision here in a subjective if not objective sense becomes an absolute knowing.

Man's sustainment of his deficiency in the light of this concept of inspiration is marked in the self-delusions and petty pretenses by which a wishful thinking is taken as reality. Throughout the field of conventional occultism, phenomenal religion and so-called practical psychology or transcendent philosophy there is a degree of log-rolling that is humorously enlightening except for the unfortunate seekers never able either to see through or else above it. Teachers will recognize each other's vagaries in order to have support in superficial fellowship, or actually will see and believe what they have been led to expect through gullible acceptance of a voluminous literature and lecture-presentation of the phenomenal. An aspirant in order to be a channel, will give inspiration to (breathe with) teaching that would be most dubious to any layman. In the illusion of earnestness in the quest for a higher ultimate a receptive heart may lose all possibility of truth or ultimate reality in the immediately trivial, such as the worth of some teachings over others, the validity of a lodge messenger, the accuracy in prediction of events to come, the fate necessary for a non-receptive humanity and the like. Inspiration is deficient whenever dependent on anything less than the ultimate.

The positive culture of inspiration is through a survey of the actual breathing together of individuals and the universe, taking cases of those whose lives are sufficiently in the past to give genuine perspective on their work. Great religious teachers, prophets, founders and sages of various faiths, all are case histories of inspiration. Through them may be observed the necessity of the moral ultimate, in action of living and clarity of thought and understanding. Claims of inspiration are ignored, for history's trials in its court of claims are long. But the living of inspiration on any level is testimony to the real nature of the concept.

CORNER PATTERNS XIII -- CERTAINTY

Marc Edmund Jones

This lesson is the first of four on the basic conclusions of life, and it introduces the student to the last and highest of the levels in the square of attitudes, or to ground in principle. The individual sequence will now be observed in its final outreaching. It has been traced through life's assumptions, expectations and decisions, to arrive at the conclusions by which life incorporates ultimate reality *within* the fabric of itself. Here is a derivative actuality, of which the left-hand point of individual retraction is to be found in the new concept of certainty. What is gained of principle by man is through an experience of elements in which principle resides. Man learns the reality of himself by means of his life within the general complex of developing situation in his being, and he similarly learns the reality of the All by his all-experience in the universal complex. It is this latter which the magic-squares scheme charts in particular, and it is in particular through the diagonals or indirect and derivative relationships of the concepts that the integrity of the general pattern is realized, or the effective earners of experience are turned and the true nature and significance of the concepts of principle are learned. Such are the true conclusions of life. The student has gained a measure of knowledge of the natural diagonal of the squares in the preceding lesson, and this will have its consummation in the last of the four concepts of present consideration. But it will be seen that in the same way it is possible to take the vertical ideas of the individual sequence, and carry them downward from principle (so that certainty in life given an indwelling of principle in such fashion as permits the expression of vision in challenge, and so leading to the recognition of beauty in an attitude of romance, which in turn preserves an inner clarification of the being and so contributes to health), or to take the concepts of a given level and see that the operation of the will at the right hand of the individual sequence will enlarge the left-hand point of self-retraction (so that on the level of fact the possession of responsibility makes possible a fullness of spontaneity, which illuminates godliness and by the consequent real rounding of the being gives an effective dynamic to health). Hence the diagonals must operate in two directions. It is natural, however, for the unbroken diagonal from upper-left to lower-right to operate in that direction, and since it is naturally of the downward influence of principle it has been designed at the diagonal of the solar myth, or the individuality of the consciously incarnating deity as the complement of the ideal-individual developed by the race through a racial individuality or common idealism (expressed in the other unbroken diagonal) and yielding the divine individuality.

The border concept by which certainty is defined on its level or ground of being is principle, and the nature of principle is best made clear through the divine individuality revealed in the solar diagonal. Certainty in this, of course, is utilized for a defining of principle in order to define itself, but the intuitive sense of certainty as an absolute attitude may actually be used to gain the diagonal understanding. Thus the certainty of an enduring and immortal touch with universal Source ("I and the Father are one") is a vague intuition in every exalted mood of man or an ultimate sureness is the upward foundation of every sense of mission in life. This and this alone is the basis of the solar diagonal consciousness, the divinely oblique or transcending sense of reality in the prophetic mind.

This by the diagonal leads to mastership, or the incorporation of the whole possession of Source in a life of particular and definitely applied vision. In turn, its fruitage on the level of beauty is in the devotion by which indwelling divinity is absolute in its faithfulness to its embodiment, and on the practical level of fact it is the sublimated responsibility or cosmic immediateness of avatelic personality. Principle thus operates through this diagonal to show itself of the essence of pattern per se, or a perfection of rectitude or a constancy of turned corners in experience. And certainty is the left-hand of totally individualistic possession of the gift in being whole-patterned.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through certainty, is situation or the basic emplacement of the individual consciousness, and in this eternal-ground at the left-hand or self-recovery point of individual experience the absolute upward foundation of the individual is found. The first and basic outward situation of human personality is in the health or factual well-being of existence, but with health alone the individual sequence is no more than animal and the individual expression perhaps little other than response to the conditioning of the life. But when health is sublimated in romance the life begins to take on color, to have a capacity for self-recovery in beauty and in added qualities of subjective or eternal realization. In turn the coloring of romance is sublimated into a life of challenge, where there is vision and a realization of added quality in the objective symbolization of value in all things. The sublimation of this putting-value into all things gives a sense of spiritual incarnation as a means for self-recovery. Its fruitage or sublimation is in the absolute certainty of the self's realization of itself at its left-hand anchorage in principle.

Man's sustainment of his deficiency in the light of this concept of certainty is to be found in the pitiful window-shopping of human souls in every walk of life. Nothing is more definitely demanded of the seeker than discrimination, gained only by a constant examination of whatever life may offer, but in the weaker individual there is a lack of certainty which is expressed by the acceptance of a sense of simple reality in what is new as substitute for the simplicity of realization in principle. Restless souls dissipate their reserve of eternal energies by their incapacity to reach true or enduring conclusions. Where there is no genuine certainty there is no means for resolving experience to principle, and as a result the experience is constantly dissolving and leaving the consciousness befuddled, repaying restlessness by a further and even more unhappy restlessness or an infinite regress of individuality without left-hand points of ordering and recovery in consciousness. In lieu of certainty the drifting soul will accept dogmatism, non-experienced conclusions (adopting the opinions of men and books at random) and superficial authority at the call of mass appeal.

The positive culture of certainty is through lifting decision to principle, building the whole of daily living into a pattern of the cosmic ideal. Conclusions are taken from a point of view of divine indwelling, which is recognition of a potential certainty in everyone. Life is made to be of principle by a broadening recognition of the principle or the true certainty in all things everywhere. Experience is seen as a means to an end, its end taken to be participation in eternal or immortal pattern. Man is certain not through anything he possesses but because his conclusions are founded in his underlying absolute certainty of the divine.

CORNER PATTERNS XIV – DIFFERENTIATION

Marc Edmund Jones

This lesson is the second of four on the basic conclusions of life, and it introduces the student to the subordinate or broken diagonals of the magic-squares scheme. Here is something that at first will appear utterly artificial to all but those who have some measure of familiarity with the mathematical magic squares. The idea in the relationship is that of a completeness in terms both of level and individual sequence. The horizontal and vertical progressions in concept evolution are mere expositions of the one or the other points of view, but the diagonals are expository of progression in and through both. The natural and cosmic diagonals—the unbroken two—are simple and obvious expressions of this relationship, and they are the original justification of the magic square or the simplest of all procedures towards the depth that will be the special concern of Lessons XVII-XXIV. But in the same way that these diagonals must touch all levels and all vertical idea of the individual sequence, so the broken diagonals must consist of a concept on each level and at each stage of out-reaching in the sequence. The most simple form of broken diagonal is that of the two-two pattern, and there are only two of these (under the necessary limitation that all the concepts must be on different levels and at different vertical places). Properly they are taken up through the levels for interpretation (although they may, like all diagonals, be considered in the reverse direction) and the most typical of the two is the one that moves generally upward from left to right, namely, the progression in growth indicated by spontaneity, imagination, challenge and differentiation. Here the practical realm of experience is ordered at the intellectual side of individuality, and the realm of principle is patterned by the training of individuality. The picture is of the conscious pursuit of higher being. Such must begin with a spontaneity, or without self-seeking, and must have its immediate appeal to imagination, or offer creative opportunity to the inner selfhood. The result of this is a challenge to the individuality to be in a new and character-expanding manner, and the achievement is in terms of the differentiation of the present lesson. By comparison, the other two-two pattern of broken diagonal reads upward from right to left, and the lower realm is of training whereas the higher is of the intellectual realization. The picture is of the conscious estimation rather than pursuit of enduring values. Selfhood presses forward subjectively or vicariously and the charting is of the inner pursuit in an immediacy of realization. Thus the progression is godliness, or an appreciation of the individual rectitude, to romance, or a life colored by the wealth of color within the inner being. Such leads to inspiration, or a definite breath-to-breath unity with the universal reality and gives the being the weight of a personality wholly grounded in principle within.

The border concept by which differentiation is defined on its level or ground of being is principle, and principle is now to be seen as vision-actuation. There is an ending of the quest on this level, but an end always reflected downward in the vision of a greater and broader usefulness in living. Thus the ultimate of certainty is mastership, or the focal third of personality in any fourfold scheme (mastership being the visioned or ordering reality of the certainty-devotion-responsibility diagonal). The similar ultimate of the present differentiation is challenge as the vision-ordering of spontaneity-imagination-differentiation, since there is no real difference

that does not accept a challenge or a freely creative (spontaneity-imagination) call to give an ultimate corner to itself in pattern. Weight will see its ultimate in inspiration by the charting of the godliness romance-weight diagonal, for whatever weight there may be in character is only socially real, i.e., inspiring, breathing with the greater reality of the group. And purity in the great natural diagonal will in this ordering find its ultimate in courage, for only that is pure which is absolute or courageous in its self-revelation. Principle therefore rejects its actuality under scrutiny, and places it in vision or objective manifestation of ultimate values. Differentiation consequently is that which leads to human vision as the genius of the basic difference in character, or realization of the great truth that diversity of parts is a condition of any unity of the whole.

The border concept in the individual sequence, or the understanding realization in vertical selfhood through differentiation, is action or the basic outreaching or habitual revelation of all genuine selfhood. Consequently the need of human consciousness here is to be individual, and the individual sequence on its higher level becomes pure or absolute difference as the act of eternal being. All substance of selfhood other than the original bare and unknowable fact of its ultimate distinction from all else, its immortal differentiation, may be traced to cause alien to selfhood. Reality may be stripped away and found unreal in every particular but the one basic reality of individual at-one-ment with divine creation (in all but the divinely given fact of being differentiated so that difference per se is the most divine and most primitive element of being). When everything else fails, man is left with the capacity to be different, even if no more than anarchistic or stupid (that is, self-preserving by the retreat into the ultimate as well as primitive act of being). Properly differentiation is the ultimate principle in self-alive godliness sublimated as initiation, initiation as mastership, mastership as immortal distinction in true self. This is the life of principle in selfhood.

Man's sustainment of his deficiency in the light of this concept of differentiation is abundantly foreshadowed in what already has been put down in this lesson as the rebellious stupidities of human kind, the anarchistic tendencies of souls that can find no rest for themselves and no anchorage for their being within their own inner depths. Men frequently here will resort to every manner of eccentricity in order to get some small clutch on the feel of being. Some actually will choose notoriety as an evil lesser than no notice or recognition of being at the hands of their fellows. In the human attempts at standardization there is to be seen the same tendency with reverse English, or an idea of establishing difference in character against the accepted order of disorder. Seekers for the higher will raise the most superficial points of issue in bitter earnest in order to have substance for their pattern of difference.

The positive culture of differentiation begins with every student's self-acquaintancehip. Leisure is perhaps the greatest single superficial need of the truth-seeker, that he may learn the integrity of his own quietness of being. Meditation serves most admirably for this, provided the procedure of meditation is not conformity to some scheme of development and so a surrender to the ideas or patterns of others. The culture of the differentiation ends with the realization that difference is the most uniting of all agencies (in complementing lack), and that efforts to build fellowship are most successful when recognizing individual differences.

CORNER PATTERNS XV -- WEIGHT

Marc Edmund Jones

This lesson is the third of four on the basic conclusions of life, and it introduces the student to the less simple but equally instructive form of the broken diagonal, or the one-three or the three-one type. The two each of unbroken and broken diagonals that have been examined so far include each of the sixteen concepts of the negative magic square, and the four diagonals that may be constructed in his new method of patterning will likewise include the sixteen concepts. They are therefore a reduplicating or recapitulary mechanism whereby the four absolute-corner concepts are respectively brought into relationship with a separated and contrasting sequence of three. It will be necessary to give special attention to one of these four diagonals, selecting that one which includes the concept of present consideration, i.e., responsibility, romance, mastership and weight, but the method of construction is the same in all cases, taking the corner concept and the further sequence of three lying at right angles to it in the square (in other words, the only possible sequence of three that gives no duplication of level or vertical idea). The process indicated by this very aberrant relationship is a rounding out of each corner consciousness, so that certainty is fulfilled by a normal (left to right upward) development to inspiration, and responsibility by a normal development to weight, but purity by a cosmic (right to left downward) development to spontaneity and health by a cosmic development to imagination. Three of these are left for full realization to the initiative of students who by temperament gain real light from a refinement of analysis of this sort. An examination of the one representative diagonal of the type will both illustrate the process and give special light upon the concept of weight. Of course a reverse consideration of these one-three type diagonals (taking them as three-one) is possible and of value, but normally consideration begins with the corner idea, of which the shortened sequence is a distribution. Responsibility is sprayed into self-evidence through the romance-weight sequence, a manifestation beginning on the level of beauty and mounting to principle, and through an individual sequence that runs from situation to association. Thus responsibility is a matter of romance in whatever situation may be involved, with a mastership in life or habitual expression and a definite weight in an actuality of feeling. Reasoning from this, weight is the evidence in principle of the gift of living the life colorful. It is the clear evidence in personality of an individuality pregnant in responsibility. Principle is itself never evident, but only in its operation downward, and the manifestation of the higher as such is necessarily in the shaping of life to an ultimate, or a suggested or potential perfection. In the figure of personality this can only be described as individual weight. Exactly as in advanced astrology lessons, consideration here has reached the point where ideas are lost in words. The student must be very careful to go no further in speculation, or balancing of ideas against ideas, when his experience of realization ceases to be an integral part of judgment.

The border concept by which weight is defined on its level or ground of being is principle, and principle is now to be seen as ultimately the experience of realization, or absoluteness of inner rectitude. But let no sense of reality be lost in words or the maze of terms. In an everyday or practical sense it may be found at the point of weight that principle is the eternal ground of personality,

or the assurance of touch-forward that gives confidence to the being as an absolute of identity in an utter differentiation of personalities. Certainty has been the initial core of higher realization, and differentiation has been the evidence of immortal integrity in the basic difference of being. By further development in principle, or inner experience in realization, the personality gains a self-sureness that impresses itself upon all association with other personalities in the differentiation of all levels of self-expression. The being gains weight. At this point of the individual sequence in principle there is now a marked measure of character, and it is necessary to turn to the weight of an individual for any indication of the conscious immortality towards which all seeking is directed. Men and women of weight are those who primarily are members of the invisible fellowship, who have resources within themselves, who give evidence of their close personal and conscious relationship with the universal integrity itself.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through weight, is association or the fundamental integrating genius of personality as it now culminates in weight of character. Here is the heart of the human individual, and its base is in the spontaneity by which it indicates to the whole world its utter independence in roots of its own self-expression. Men are spontaneous in anticipation of the weight by which they will be themselves, in the devotion by which association operates on the next level to align their reality to manifestations of other reality in terms of invisible or enduring faithfulness. Out of this comes, on the next upward level, the courage in which personality is most effectively self-evident, and the climax of this, as well as its sustainment from the higher in the manifestation of principle, is the weight by which personality takes its rightful place in all human society.

Man's sustainment of his deficiency in the light of this concept of weight is perhaps well expressed in the use of ponderousness as a word to express the false and ephemeral nature of a counterfeit weight. Throughout the history of men there are the interesting and tragic figures of those who have had a glimpse of the higher but have achieved no more than this ponderousness. Taking themselves seriously rather than evolving to the lightness of a cosmic co-operation with the invisible reality, they are heavy without weight, burdensome without ultimate stability. The occult field of student-effort is greatly afflicted with the ponderous karmic importance of certain individuals as against others. An elevation of this or that person to avatar rank, as though any spiritual reality were evident to perception less than its own order, is excellent example of hopes raised for the weight ending in passing evanescence. The shh-shh approach to personality of Messianic pretense is of the same sort, as is esotericism in its common or superficial manifestation. Weight is not of fact-level origin.

The positive culture of weight is necessarily by indirection, as is true of every spiritual virtue. Greatness cannot be self-conscious (i.e., focused on a lower level) and be great, and weight cannot be a product of the littleness of surface differentiations among men. The culture of weight is the culture of lower personality, and of lower personality for its own sake. In other words, care and thoughtfulness in living is the one sure and short road to eternal weight, since the commonest outer things are the most sure indication of the reality behind. The weight of personality is a fact of lightness in actuality of genuine living.

CORNER PATTERNS XVI -- PURITY

Marc Edmund Jones

This lesson is the last of four on the basic conclusions of life, and it introduces the student to the consummation of the entire negative square in the completion of the pattern diagonal. The normal progression of the race is to be found in the movement up and to the right, beginning with the foundation in health and proceeding through initiation, a habitual sense of eternal at beginning in the concept of initiation, and a definite and immediate sense of personality in courage, to achieve in realized principle the absoluteness of selfhood in purity. Certainty is the ultimate root of individual selfhood in principle, and responsibility is the final or absolute consummation of the individual in fset. But purity is the absoluteness of individuality in type or pattern, which is of principle by necessity. Here is social idealism. The individual within himself may possess certainty, and among his fellows may develop responsibility, but if he is to reflect the racial ideal at all it must be in terms of purity. To put the whole matter another way, the individuality that is wholly itself is pure, but in the case of an unsoeialized personality the purity of this selfhood may be destructive to the race and so no purity at all in the sense of the present concept. From the perspective of definite achievement, or purification in the sense of occult training, a first foundation in health or individual well-being is demanded, and then only an initiation or a personal realization of progress not so much along the path of personal inclination as upon the way of the racial ideal. The idea thus is not a self-getting but a race-giving as the one element that makes for progress in the diagonal and gives a depth to being in the negative square. The sense of race-giving becomes a free development in personality, a flowering of self in response to the discovered need of the race, and this is the true aspect of courage or an absoluteness of non-compromise with the self-getting either in self or others. Purity consequently is the sustainment in principle of the manifest living beyond self-getting. It is selfhood in an absoluteness of racial or universal fellowship. The pure in heart are those who think through the eyes of their fellows. The pure in body are those who live for the glory of life itself. Man-made standards are not the limitation of the individuality's expression, but rather are the exposition of inadequacies of the expressed ideal when brought face to face with the perfected and illuminated life. In purity there is no difficulty with the requirements and privileges of human society because the support in principle is too complete to permit any outer situation or social complex in which the seeker can do violence even to the lowest and most blindly exacting of superficial idealism.

The border concept by which purity is defined on its level or ground of being is principle, and principle finally is to be identified in the ultimate consciousness of the race or man's universal sense of common fellowship and non-adulterated relationship. Purity is the principle of racial being in its ultimate clearing or cathartic art (Aristotle's phrasing) or the real principle by possession of which all unreal is surrendered. The operation of principle here is commonly seen in the phenomenon of religious conversion. When the individual finds himself another man he is purity not in the sense of a lack of experience with evil in the world (innocence, which has no guarantee of its own self-survival) but with a realization that evil no longer has the slightest call upon his interest. He is possessed

of an invisible fellowship in which all need for rebellious reaction is gone. He is ultimately or absolutely socialized (if the conversion is not mere emotional mood, as among the phenomenalist sects), and his life now moves downward from the higher in a perfectly established race consciousness, indeed, as far as the individual once manifest in the racial ideal is concerned, the solar-myth diagonal operates and in his reborn certainty he possesses the mastership by which he may live the devotion in everyday life that draws to him the responsibility known to occultists as incarnation or an avatars.

The border concept in the individual sequence, or the upstanding realization in vertical selfhood through purity, is cognition or the intellectual reality by which the genuine purity of awakened selfhood may have being in the vicarious realm of the inner or expiatory being. Intellection is not a matter of opinion and notion, not the play of ideas in the mind, but is definite creative activity of the eternal consciousness. In view of this, in the upstandingness of responsibility, the whole of life is embraced in an enlarging potentiality and purity is a knowing of all things in absolute detachment. Purity is creative, to the degree that a person of marked purity will bring all evil impulse to futility, will enlist the basest of desire in the racial upliftrent. The influence of a little child is indication of the power, although a childish purity is but a superficial promise. Purity is a sublimation of responsibility, so that the self to itself is forever held responsible to the highest ideal. And by the same token in purity the being is creatively and constructively imaginative and inspiring, or self-clarifying to the absolute right-handedness of man.

Man's sustainment of his deficiency in the light of this concept of purity is easily identified in the cult of innocence. Here is the point of view in which all effort is towards an escape rather than a transcendence, in which evil is to be hidden, avoided or forgotten. It is the ostrich ideal, the seeker burying his faculties in the soft sand of beautiful realization and hoping that evil will pass him by. Of course there is to be a genuine care in avoiding morbid interest in the destructive. Pope's couplet still remains excellent psychology. Familiarization with ill certainly will lead to tolerance and then acceptance. Purity is not the familiarity which breeds contempt, but the absolute dispassionate cognition which supports no interest in denying all disinterest, or seeing through to the reality which itself is not evil but instead is the eternal which in its perversion has become a power of ill. Fear of life in any aspect is fear of life itself, ultimately, and purity is that broadness of true interest that can touch the ugly and beautiful alike, and alike find their contribution to the ultimate and absolute. Purity is not ritualistic, or a matter of conformity to code, nor can it be any degree of withdrawal from the total of life. It is the high sustainment no evil can reach.

The positive culture of purity is no self-contemplation and no satisfaction in distinction from one's fellows but is gained by the absolute fearlessness of principle sustained by participation in all life. Evil is not sought as such, even for the best of motives, but is not avoided (a negative method of seeking in the form of an expectation). Purity is gained by an expectation of the perfection of principle in all things, and by a persistence in going deeper and broader whenever the expectation of purity is superficially met by the impure. Purity is the constant in a sense of fellowship with the integrity of All-Source.

CORNER PATTERNS XVII -- APPRECIATION

Marc Edmund Jones

This lesson is the first of three on the practical graces of being, and it introduces the student to the positive square of the magic-squares scheme, or the superimposed scheme of concepts by which the general depth is obtained in this cabalistic method of diagramming or charting the effective ideals in human living. There are nine concepts in this structure of the corner patterns, or the square of three as placed over the square of four, and the student is well-advised to make a diagram for himself with the nine positive concepts shown in a different color from the sixteen negative. And he must keep in mind that each positive concept is intermediary in position between a vertical and horizontal pairing of the negative concepts, as well as diagonally intermediate between these concepts as they are thus transposed in their pairs. Parenthetically and as effective as these minor diagonal relations will prove to be, to give attention to them in these lessons would be too confusing. Such is left to the initiative of the student to whom it would particularly appeal. Also the lessons will ignore the possible reverse relationships, of which much already has been said in general. The first necessary consideration in these final lessons must be of the problem of depth in general, the positive concepts adding a third dimension to the two dimensions of level and vertical expression of individual sequence. The depth will be entirely in the mind of the student, however, since any understanding of the positive square must continue on the pattern of two-dimensional comparisons. The expression of the depth in words must be by an emphasis of depth in the individuality, so far as such can be taken apart from everything else, and the latent divinity of human nature in and behind all its superficial attitudes is an approximation of this. In the most general way possible the positive square is a patterning of the will of man or the human conscious-forward in life, and this depth of character may be expressed in terms of a new series of border concepts of which the first has originally been designated as simplicity. Simplicity, or a measure of perfected purity in the being--a foundation in a single composite idea of the four concepts at the corners of the negative square--or absoluteness of selfhood, is the first aspect of the positive depth of being, and it is such that it must be expressed in something different from the attitudes, hence is described in terms of attribute (as in the exposition of the preceding series). The first of the attributes of human depth are the practical graces of being, and of the three of these the first is appreciation. This is the practical grace of reaction, or the positive manifestation of the depth of being in the most negative possible situation of selfhood, or the simplicity of individuality in the most primitive of relationships, i.e., basic or fundamental awareness. Appreciation is the beginning of depth, the foundation of all dimensional expansion in human character. It is a free entering into the reality of the other with the fullness of the purity of self.

The border concept by which appreciation is defined on its level or ground of being is positive fact, and the reality now encountered differs only from the negative fact in its potentiality of selfhood. Positive fact is no more fact than fact, but it possesses perspective. It is reality with understratum. Bare or negative fact is known and utilized--counted upon and accepted with a sense of dependence--but it is not appreciated. The magic-squares scheme, in showing

the two squares, one superimposed upon the other, reveals positive act as a higher. It is half-way between fact and beauty and so is beauty-linked. Appreciation is of fact, but positively (with a sense and sureness of added quality, yet without added-quality necessity and thus without duality or potentiality of division). There is knowledge-beyond and in consequence no reality-beyond. Paradoxically the new level of fact by its grounding in the human will is robbed of the uncertainty of a generalized, universal and personally unreachable ground. Appreciation is that practical grace of simplicity in living by which all things are lifted to a ground of sure factual and unimpeachable reality, and given actuality in the purity of perception.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through appreciation, is integration or the perfection of commanding to pattern in the appreciative relationship of self to all other things. Here is the situative-positive of man's character, or his actual command of the left-hand anchorage in sequence. Exactly as there is an added or depth quality in positive fact over fact, so is there added reality in the individual sequence as marking its depth. Integration is more than situation by the fact of depth. There is something-beyond by *which* personality builds rather than accepts its placing in left-hand reality. The transpositions in concept idea will be clearer if taken in terms of the intermediary function of the positive concept. In the full Ibn Gabirol magic square it may be seen that in the levels appreciation is intermediary between health and romance, i.e., the expression of the positive in appreciation is a romantic reality of healthy experience or a persistency of color in well-being. And in the charting of the individual sequence the concept appreciation is intermediary between health and godliness, so that the positive in appreciation is a moral reality in health of situation, or a grace of conformity in the simple facts of being. Appreciation is thus basic gracefulness. Without it there is no positive life at all. The sublimation from health to romance, or the development in individual sequence from health to godliness, are through a positive appreciation only.

Man's sustainment of his deficiency in the light of this concept of appreciation is to be discovered in the hollow gestures of politeness and thanks by which much of a superficial and false reality of life is given an appearance of genuineness. A true appreciation must be founded in an individual's own well-being, and at the same time must build upon the well-being of all others. If not, there can be no building either to romance or godliness. Superficial appreciation may be claimed for what has not moved the being, but its only effect is to deaden the underlying sense of appreciation and destroy the being's own foundation. Thus attempts to stimulate jaded appetites with false appreciation, with surrender to moments of illusion that do not express the whole self, are destructive not only of romance and godliness but health.

The actuality of appreciation, as a positive deep reality of the being, is aided by development of the practical graces, of which the first is the grace of inner control. Man must learn to appreciate the reality of his being at core. He must have complete and utter self-respect, or he can make no progress in self-development. This means that he must co-operate with the stirrings of his own nature, and conserve his health by permitting free expression of his vitality and at the same time giving himself full time and situation for self-replacement. He must live appreciation in absolute well-being in order to give it expression to himself or others.

CORNER PATTERNS XVIII -- AUTHORITY

Marc Edmund Jones

This lesson is the second of three on the practical graces of being, and it introduces the student to the importance of grace as the third dimension of living. The word, of course, is used with a far larger meaning than mere physical gracefulness, although such is included in the rounded selfhood and the broader ideal is gained from a perspective of this literal grace of body. Physical awkwardness is an obvious constriction or narrowing of existence for the reason that consciousness is without its ultimate of sureness, and few impulses may be indulged without an unusual measure of environmental co-operation. The baby learning to walk must be surrounded by helping adults, or else suffer accident that might be fraught with grave risk, and the tendency therefore is for the child to crawl until actual compulsion brings it to the walking effort. The subnormal individual retreats from all new experience with a hesitancy which like this is due to a sense of underlying awkwardness. Grace is not so much a social plusage to man as a necessity, if he is to rise to human levels and to have, over and above such rise, an initiative to make real individuality possible. Grace is ease of experience, and appreciation is the first grace-simple gracefulness in basic being-by *which* a human dimension in experience or a depth of actuality becomes real. Upon top of the simple grace of a general and broad appreciation for livingness must come a grace of greater depth, or a means whereby the awkwardness of consciousness may be avoided and the life may round out to a full participation in the universal reality. Grace in the form of appreciation is the simple centering in self of the initial attribute of higher being, or capacity for reaction to the eternal or higher with depth in self. Now a concept is needed for the attribute by which man reaches through into the depth or eternal being resident in all things. With the multiplicity of things in general, this must be a multiplicity of depth-potential in the self. It is the practical grace of action or outreaching of the self, expressed in authority as the concept of complexity or manifold depth in consciousness. An individual with full appreciation within himself has the grace of single being, but one who can call forth a grace in all--whether they as individuals possess it or not--is one who has achieved the attribute of authority. Exactly as an officer in the army has authority in his depth of situation by which he gives unity in action to an entire body of men, and by which he trains and develops them in their capacity for unity of action, so the man of depth in life is enabled to bring others to a co-operation *with* him in depth positively, even when they may meet him on a negative level in competitive capacity or separative reality in their own consciousness.

The border concept by which authority is defined on its level or ground of being is positive fact, and authority has therefore to be seen in terms of factual understratum, *with* the linkage in beauty by which positive fact is distinguished from other fact. What is characteristic of true authority is that it gives pleasure to obedience. It is never genuine when advantage is taken of the compulsion of circumstances or the accident of negative situation. When man is maneuvered to a point where his actions are against his real will he is reduced to negative situation and prevented from real co-operation with the integration or grace of the positive levels. Appreciation is simple, and so a matter of the inner life, but authority is complex and a calling to the simple appreciation of everyone it reaches with

the positive mark of authority. It is by his speaking with authority that Jesus called eternally to the appreciation in those whom he touched, and to such an appreciation he called whether the grace had been individually acquired or not. An army captain commands the men under him, and his commanding is identical whether the common soldier is a gentleman or a boor. If he is the first the experience has greater depth for him, but from both the authority calls forth the same grace. The difference in the stages of depth are in the simplicity or complexity of the grace, and in the latter the concept of authority reveals its power in double linkage or intermediation. There are four stages of the individual sequence in the negative square and three in the positive. Therefore, in the natural intermediation from borders, corners and extremes, the center positive concept must intermediate two central negative pairs. Here authority is the means whereby godliness is sublimated to initiation--for how can one arrive at the point of eternal beginning if he is not potentially capable of call to every facet of life in grace--and also the means whereby spontaneity is sublimated into devotion (since the free out-giving of self in the former is by complexity of grace enabled to discriminate in values and so center in grace or manifest in devotion).

The border concept in the individual sequence, or the up-standing realization in heretical selfhood through authority is organization or the perfection of commanding to pattern in the appreciative relationship of all other things to the self. Here is the action positive of man's character, or his ability to do and be so that his will seems to be the will of the universe. Organization is more than action by its intelligent consideration of the interest of the other, and its call to appreciation and its consequent establishment of grace in a broader field of experience. In organization the means for movement in the individual sequence is seen expressed in the transition from the negative godliness to the negative spontaneity. The moral fittingness of the former is a negative call to appreciation by conformity to the altitude in value, and this negatively is seated in self in the spontaneity by which the self moves from value alone. Intermediary is the process of appreciation demand by which all depth of being is instinctively expressed.

Man's sustainment of his deficiency in the light of this concept of authority is in that escape from reality by which men in feeble attempt to bolster up a selfhood without real grace or authority will seek to impose their will on others through bullying and general assumption of leadership. The urge to be a leader is most commendable in every seeker, but occultly it is not only worthless but a danger to the progress of the soul if it is not brought to the soul practically unasked. Thus in the Sabian work no delegation of authority is permitted, but those who seek self-expression must awaken enthusiastic appreciation--not minimal politeness--and be forced gracefully to take their leadership.

The actuality of authority as a positive or deep expression of the being is aided by practice of the grace of outer control of things. There are innumerable instances when everyone will be situated to take a prominent position, and it is human to make up for lost time and actually to revel in this supremacy among others. But he who enjoys advantage is without possession of authority. Real authority is gentle and painless. The pleasure that it gives to obedience is the sense of expectation of appreciation and of conscious enjoyment in the fellowship of effort together. It is complex in an absolute or universal at-one-ment.

CORNER PATTERNS XIX -- INFLUENCE

Marc Edmund Jones

This lesson is the last of three on the practical graces of being, and it introduces the student to the dimension actuality of the third dimension or depth in human living. When the interest in the fourth dimension reached its peak among occultists, a generation ago, number of stories were written to illustrate dimension difference and were set in a hypothetical world of the second dimension that as of interest in these tales was the fact that if anyone in the normal or third dimension of life chose to do so, he could lift up a character of the lower world and set him down in that world in a different place. In the experience of that world such a character would disappear and then reappear in another place as quite a miracle. In this there is high symbolism or more truth than poetry. Actually the dimensional differences are mathematical chartings of psychological phenomena or a mechanism of thinking. Hence men may live in a world of any dimension of their choice. For the average life the desire is immediate and the dimensional boundary of such a life is one or two dimensional, that is, either living by straight response to reflex, or perhaps content to move about more or less aimlessly upon a given plane of chance without thought or *wish* for any depth in being. Most men are in this latter category, indeed the complaint of most souls is that their lives are out and dried and without real interest or adventure. Depth must be expressed in a special practical grace which is the utterly necessary lowest level consummation in a positively lived existence or an attribute by means of which a man may lift himself up and put himself down in a use of the ideal world for re-establishment of selfhood in the practical way of everyday living. Simplicity in selfhood is of itself a one-dimensional living, and complexity or activity in a group complex is a two-dimensional living. Variation is the original Ibn Gabirol designation for the living of depth or existence in the three dimensions of a life wherein choice is a reality. Here is what in baseball pitching is known as change of pace. It is a capacity to short-cut in given chains of cause-and-effect, producing effect without direct actuality of cause through the lift out of other dimensional reality. Variation is the true depth of absoluteness or the sport or mutation by which nature reveals new form and shows that there is a power to create *de novo*. Attribute becomes a social phenomenon. Man may withdraw and reposit himself in the living complex of his place among fellows of his own dimension. Here he is not conscious in complexity but is conscious above complexity in almost a new or cosmic simplicity or a directness of creative will. The practical grace here is judgment, and it is most marked in the discrimination by which men are able to transpose their points of interest or show a cosmic elusiveness and remain firm to the genius of their own being. With this they must of necessity develop a willingness to co-operate in all other reality, since mere willfulness would lead them to destruction, and the attribute of character which *wins* such co-operation is influence.

The border concept by which influence is defined on its level or ground of being is positive fact, and influence is therefore like authority in the circumstance that its fact lies in the degree of cooperation from others. If authority is marked by the pleasure it gives to obedience, then influence is marked in the joy it affords to spontaneous participation or co-operation in the ideals by which a

given life is marked in depth. Influence is an invisible or esoteric authority. It is a reaching out of personality to touch others directly at center. The measure of intermediation from fact to beauty in the positiveness of fact is at this point a freedom in linkage. Influence is beyond imitation or conditioning in its touch outward. In terms of definite concepts this free linkage expresses itself in the sublimation of responsibility to imagination, and influence may be defined as the ingratiation of responsibility, or a fullness of co-operation in terms of the imagination or inward self-actuation to the co-operation.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through influence, is socialization or the invisible and by-hidden-authority binding of souls together in a uniformity of ideal response. Here is the association of the negative square in its positive aspect, or the fullness of impulse to act together. Probably nothing is more immediately characteristic of the positive attribute than the subtle manner in which those possessed of influence are able to further their ideals. By influence these ideals are of common interest, inherently as real and vital to others as to the self, and therefore it must be seen that influence is not a bare capacity to gain an end by subtle means but rather is an attribute of livingness by which the individual is prone to take the broader value as most expressive of his own interest. Influence is the attribute of that life in which the ideals of all find the most effective unity. Influence is the administration of the ideal in its immortality. If this were not so there would be no reality in the ideal realm where the individual picks himself up and reorients himself. The individual progression of sequence from spontaneity to responsibility is intermediation through the reality of the ideal. There can be no movement from free out touch from self into full anchorage in the consummated fact of self without the influence of ideal realization.

Man's sustainment of his deficiency in the light of this concept of influence is centered in the common attempts to hold to a faulty disposition in the character. Influence is the well-disposing expression of selfhood, and it is dependent on genuine or cosmic idealism. The heart filled with jealousy or meanness is devoid of enduring influence because the ideal-instinct of others can there make no touch with center. Variation in the temperament has to be well-disposed towards life in all its manifestations, and in consequence the complaining temperament or the mind obsessed with general grievances against life is perfectly helpless in any effort at variation. The souls constricted in free idealism are caught in the vicious circle of their own lack of influence. They cannot pick themselves up to reorient themselves, and in consequence their disposition is soured. They sustain themselves in a misguided sense of reality, seeking to influence others to conscious confirmation of the false rather than reaching out to genuine influence of the reality actual in its universality of ideal acceptance.

The actuality of influence as a positive or deep expression of the being is aided by the practice of the grace of invisible co-operation. The seeker gains the attribute of influence by his conscious participation in an influential reality. Thus he warms to every worthwhile effort of human kind throughout the activities of the world. He learns to appreciate the authority of skill and to be profoundly influenced by music, poetry, greatness in living, beauty in nature and excellence of any enduring sort. Here is the grace of a free or ideal control of things, because all that is will move to fellowship or influence with every understanding of the heart.

CORNER PATTERNS XX -- MINISTRATION

Marc Edmund Jones

This lesson is the first of two on the spiritual graces of being, and it introduces the student to positive vision or the level of absolute intermediation in the magic squares scheme. Of the normal three lessons needed to cover the manifestation of human self-expression in this capacity, the one on harmony has been taken from its proper place and used as the element of linkage between the entire preceding or introductory series and the present analysis of the Ibn Gabirol squares (appearing as the final lesson of the prior studies). Additional light will be thrown on it by the principle brought out in connection with the two present lessons, and it in turn upon rereading will give further illumination on what is now brought to the attention. There is a central level, and central column or vertical idea of individuality, in the positive of the two squares only, hence a real or absolute intermediation is possible only to positive idea. This is best marked in the levels because of convenience in point of view, but it is true also in the vertical idea, indeed, complexity is absolute intermediation between inner or bare simplicity and outer or social simplicity as expressed in variation. But on the levels it is possible to see in the positive idea a positive body in selfhood, or a definiteness of linkage in which all reality meets. There is a direct point of balance between fact and principle, administered by intermediation between beauty as fact touched upward and vision as principle touching downward, and this point of balance is spiritual grace or ease in absolute selfness. The concept that expresses the first sequential or individual expression of this centrality in level is ministration, and this is to be seen as the simplicity of absolute intermediation. Thus to minister to others is to give aid to others in the terms of their need, as known to them and expressed by them. It is an utter sheltering of an alien soul from alienness per se or a simple assistance to it in terms of its own being. Ministration is thus a spiritual grace because it is wholly careless of literal or limiting exigencies of its object. It is the complete entrance into another characteristic of an incarnation of spirit. It is in fact a moment of indwelling in the spirit of intermediation. Here is the positive left-hand working towards that harmony which is the core of the Ibn Gabirol magic square, or an absoluteness of individual out-reaching towards a perfection of absoluteness in all.

The border concept by which ministration is defined on its level or ground of being is positive beauty, and this aspect of beauty is to be seen as the approach to realization of intermediation on the basis of an upbuilding realization. The levels are to be seen primarily in succession from fact upward, and since the tie of the positive to the negative square is through the levels, the positive levels as such are not designated as they might well be, in terms of centrality with lower and upper contribution thereto. The absolute mediation of positive beauty is its halfway position between beauty and vision, but in itself it is as much of vision as beauty, and in consequence ministration is possessed of the efficacy of both. To minister to others it is necessary to have a full sense of the added quality that must go into the fact of every such contact, and in addition there must be the vision by which principle operates through the ministering person to make the ministration a definite co-operation with the vision of the life to which aid is given. Ministration of the

positive ideas is first of those that are double-acting in a sense of the levels (authority being similarly double-acting in the operation of the individual sequence, as indicated through other means of expressing the idea), and in the grace of all spiritual service the primary consideration or real healing power is the possession of vision as well as beauty. Thus no successful metaphysician or individual gifted with a capacity or thaumaturgy would ever even entertain the thought of binding another life to his own ideals (asking acceptance of his personal notions). Ministration is the positive mediation between romance and challenge, and unless the life-coloring that comes through an awakening to romance can gain its self-expression in a service to the universal idealism there is no self-sublimation into challenge. It may truly be observed how often seekers will be thoroughly alive to the beauty of eternal truth, yet through an inability to rise above the level of personal self-seeking will never be moved to the challenge in any degree of universal service.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through ministration, is integration of the left-hand absolute of that soul which has awakened to its cosmic place as a true personality or as intermediary in the universal scheme. With a sense of the equal presence in self of Spirit and matter, of God and earthiness, man feels the reality of his own being and his necessity as means for communication upward and downward, i.e., conscious life as opposed to the ideal or the substance bound into themselves. Here is situation positive on the level of absolute intermediation, and ministration is the absoluteness of effect in control of situation, or efficaciousness clarifying or making constructive use of life predicament. The progress of the individual sequence is from romance to initiation on the negative level of beauty, and ministration is the positive element by which consciously or unconsciously the process alone is possible. This is expressed in conventional occultism by the dictum that no initiation is to be gained by any seeker until he has learned to serve (i.e., minister) and to do so without the slightest thought of self (i.e., caught up in the romance of his effort).

Man's sustainment of his deficiency in the light of this concept of ministration is well-advertised in the fields of the occult, New Thought, mysticism and even common spiritual aspiration by the perfectly human busybody complex, or meddling in counterfeit of ministering. Ministry is wholly in the ideal, and on the level of the recipient's understanding, and this the seeker harried by hurry is apt to forget. Unless there is granted a certain absoluteness to well-being (as such is self-centered in the individual reality), there is no genuineness of aid. A physician does not quarrel with the ideas of a sick man while he is sick but knows that peace of mind aids peace of body. Spiritual ministration even less must upset the inner concepts, for these in their inwardness are individually absolute and in need of strengthening.

The actuality of ministration as a positive expression of the being is aided by the development of spiritual or enduring grace, which sees that the best of a man is the ultimate of his reality, and that even if a later best is to be quite revolutionary, and far more in accord with the practitioner of grace, yet as this ultimate of inner reality it will serve the individual no more effectively or enduringly. With better idealism he may be better situated for participation in the social scheme, may enjoy a broader invisible fellowship, but the way to such breadth is through substantiation in grace of the true or real in the narrowness.

CORNER PATTERNS XXI -- RADIATION

Marc Edmund Jones

This lesson is the last of two on the spiritual graces of being, and it introduces the student to the conventional occult concept of cosmic consciousness, or to variation in terms of the absolute intermediation of the magic squares. In the Sabian system the concept for this, in the 1001 Concepts, is radiation, or the evidence of the Solar Man, and it will be observed that, as mastership or the *ne plus ultra* of personality has been found on a level below that of principle, so this positive solar manifestation of the perfected being is found manifest with a downward strike of the eternal into knowable reality. Cosmic consciousness in the most superficial view is a constant of absolute independence in selfhood. By the perversity of language this may sometimes be expressed as a complete dependence upon divinity, exactly as Paul speaks of the spiritual state as slavery to God, but in all this there is merely figure of speech. The student's perspective to be consistent must be through the up-reaching of man. A complete rapport with the cosmos in cosmic consciousness is fullness of freedom from the conditioning of material or even consciousness factors. Radiation is the unstinted outpouring of the self in the latter simplicity of self-establishment, and it is not real unless it is continual and undeviating. Cosmic consciousness is not limited in time or space, even in superficial interpretation, and in consequence it cannot be limited to particular occasions nor to particular place and particular recipients. Radiation as the absolute intermediation of the self in positive consummation must give of the eternal personality without discrimination of race, age, social position and sex, impartial of sacred or profane place, special or most ordinary circumstances. This is the meaning of Solar in connection with occult reality, since the sun shines on just and unjust alike. Here is the positive center or body of self in absoluteness, or an off giving in simplicity of eternal self exactly as ministration is off giving of self in the simplicity of other self's need. Radiation is a spiritual grace, and it therefore is the outworking to individual consummation after the gaining of the center-absolute in harmony of life and being. Variation is here independence of external compulsion, with yet complete power towards selection of external co-operation. Spiritual grace here is the perfect aplomb of immortality. The self is variant in its trueness to itself. When the time is not co-operative in a given direction the super-simplicity of the soul permits it to wait for other time in the particular aspect of radiation, transposing activity as it were and giving of the radiant self where the time is co-operative. There is utter freedom in the granting of utter freedom to all else, and such alone is possible when the utterness of freedom is through variation or reordering within for the greater ordering without.

The border concept by which radiation is defined on its level or ground of being is positive beauty, and the linkage to vision here, following the sequence in ministration through harmony, is in the capacity to see the now of time as convenience and not as a point of limited experience, and to see space as a here and not as a compelled focus in a complex of relationship-factors. Intermediation is absolute in the individual consummation of touch with vision by that reality in form (perfection of harmony in the inner or immortal being) which makes possible the creation of ideal focus in a now and here of

radiant cosmic consciousness. Thus the true Master is known to men in the crises of living whereby the now touches immortality or absolute consequence, and his co-operation with history known through aggregating factors which give emphasis to the here as spiritual and enduring. Cosmic consciousness creates new destiny for men because it shapes all lower destinies to its service, and varies or reveals itself in an ultimate simplicity that conforms to the true or absolute in all things. In the intermediation between imagination and inspiration the creative imagery of the human mind is given purpose or made radiant. The divine presence for the guidance of man is gained only as the life (at least on the most objective and transient experience ground) is able to radiate something of a soul-touching and memory-linging reality or non-seeking off giving of true self.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through radiation, is socialization, or the right hand ultimate of absolute intermediation on the particular level. Life is enlarged by an eternal co-operation in which men live various fragments of experience for each other, and as these are shared or lived vicariously in the social consciousness. The fundamental preparation of the living entity for individual experience in lower life is the work of instinct, and as a result there is no real development of individuality. The sport or mutation is the property of the group. In higher life the exchange of experience in socialization is the means whereby individuality is brought quickly to its focus in its higher or eternally conscious simplicity. Radiation is the focal level of this co-operation in vicarious interchange, and the student is not merely to radiate the higher reality of his being but the whole of his nature and his capitalization on experience. Indeed, it is a tendency for occult students to attempt to seal off part of themselves, and to give forth only the exalted that divides them within themselves, but this if continued develops disassociation of personality and destroys all chance of immortality. Socialization is the association positive of the nine-fold square, and radiation is absolute positiveness of association as a becoming of all things to all men and of all response to all variation in life. In the progress of the individual sequence from devotion to imagination there is consequently the necessity that no limitation characterize the devotion, and that the imagination build upon a potential all-devotion.

Man's sustainment of his deficiency in the light of this concept of radiation is most characteristically an assumption of a superficial radiating personality, i.e., a studied attempt to be a Pollyanna among people, or to curry favor as a ray of sunshine in human contacts. But such a radiation is self-intent, calculated to achieve a purpose. The soul cannot possibly be present in its smirk. The well-disposing of true radiation is not by an interest in the superficial mien of things. Radiation will often be a whisper of unspoken sympathy, or a transforming sober look.

The actuality of radiation as a positive expression of the being is aided by culturing an utter normality of self. Where one nature will bubble in its effulgence, another will run with the dark intensity of channelled waters. Differentiation is the foundation of human life, and outer emulation of superficial characteristics is surrender of divine difference. In radiation this difference is given fullest revelation, and the development of radiation is the culture of the influence by which men live in and through each other without sacrifice of personality as distinction, or without loss of the tie with all life in central and eternal harmony.

CORNER PATTERNS XXII -- TRANSCENDENCE

Marc Edmund Jones

This lesson is the first of three on the immortal graces of being, and it introduces the student to the mechanisms of the diagonals in the positive square. Those in the negative square were seen to be anticipations of the depth which as a whole is expressed by the ninefold arrangement of attributes, and elements of diagonal relationship here are anticipations of immortality as a sort of super-depth (or, in conventional terms, the fourth dimension of consciousness, which superficial aspirants seek so assiduously). Of course it must be borne in mind that the whole structure of the magic squares scheme is a mechanism of thinking, or an artificial method of charting the relationships among fundamental ideas of pattern reality, and that in consequence there is a constancy of progression towards depth from shallowness of being at any point of self-contemplation (since such is the knowable surface), it being found in the progression of levels, progression in sequence, through the diagonals, through the superimposed square and so on. To mere animal vitality as in health the gaining of godliness is a depth in being, and so to a greater extent is the sublimation of health in the colorful awakening of romance. The process is endless, and in series or sequence of the mind wherever taken for beginning or end. What is gained in all the study is not knowledge of concepts or mastery of mechanisms but sense of the reality of the eternal and immortal pilgrimage of the human spirit to the deep inner resources of its own nature. The present interest in diagonals is therefore recapitulary in large measure, but it is also introduction to larger reality if the student has eyes to see. There are necessary limitations to diagonal structure in the ninefold square, and the two principal diagonals alone are parallel of the same unbroken relationships of the larger square. The concept of transcendence is the beginning of the cosmic diagonal that properly reads downward and to the right, giving as sequence of the Solar Myth in positive aspect an experience in terms of transcendence, harmony and influence. As a first approach to the new concept it may be seen that it is a fundamental sense of being above and independent, and such is the root of a positive avatar who, like Melchizedek, is without father, mother or physical birth. Here is the concept of absoluteness in Source or freedom from debt to time, space and all knowable factors. In transcendence a man has not escaped but in the twinkle of a moment he has begun (and in a place established in eternal absoluteness). Out of this beginning the Messiah moves down into the lives of men, and with him he brings harmony or a new hope to the world. And upon the basis of the harmony (the reconciliation, the salvation offered to man through the sacrifice of his life) a fresh and eternal influence is brought to the world. Therefore, in terms of the immortal or eternal graces, the first positive aspect-simplicity of vision-in-touch-with-principle-- is man's grace in bringing new gifts to the world.

The border concept by which transcendence is defined on its level or ground of being is positive vision, and this of course is the positive intermediation of principle in its downward influence. Itself eternal, and so superficially negative, principle is positive in vision, exactly as vision is positive in beauty, and beauty in fact. Transcendence is the first immortal grace because it is the left-hand expression of the individual sequence on the level of principle's positive expression. Transcendence is the vision of principle in the

root of self, hence always the transcendent in every conceivable life-relationship. There is an intermediation upward, as there is in all directions, but the direction of force and pertinence is towards embodiment, and characteristic of true transcendence is its desire to lose itself in its service. Thus the transcendent personality does not remain aloof in the crises of life, but from its aloofness in the presence within it takes place with its fellow-personality and contributes to the welfare of the immortal company rather than to its own interest. The upward progression in negative concept, by which the levels are first identified, is from challenge to certainty, and there is no possibility for the consciousness challenged to the higher to reach any sense of the certainty of the higher without an experience of transcendence. In other words, challenge must lead to definite self-committal by which the self, in sudden inner realization of new dimension, gains the experienced or immortal sense of true certainty.

The border concept in the individual sequence, or the up-standing realization in vertical selfhood through transcendence, is integration, or the basic ordering out of the core of selfhood by which all positive left-hand being of individuality is possible. On the level of positive vision this is transcendence as an absolute foundation in selfhood, this final left-hand positive concept duplicating in ultimate self-retraction the necessary building on self in health. Negativeness is basic on the lowest level, positiveness on the highest. Fact is denial of the else, principle the affirmation of the is. Transcendence is underlying health in positive being. The situation of this health is mediated as the integration of the immortal or transcendent will to be. Challenge thus in its progress in the individual sequence to mastership is dependent on the intermediary experience of absoluteness in will (how can mastership be gained if a man has not earned that he may will without interference from any part of divine creation?), and by the same token the progress of the individually sequent from certainty to differentiation is through the same awakening to the absolute immortality of will as eternal difference.

Man's sustainment of his deficiency in the light of this concept of transcendence is evident throughout life in the various escape mechanisms of the human mind. When the prophet Jonah went to sea he was thoroughly convinced that he was beyond the power of Yahweh, or that he had transcended the necessity of a difficult task. The child who conveniently becomes sick when brought face to face with a situation in which he feels inadequate is not rising above it. He is merely escaping. Among occult seekers there will be a childish contentedness with words, so that if a seeker believes it to be his karma to undergo certain unpleasantness he finds it an interesting proof of the progress in clearing it, whereas in truth he has escaped in phantasy and actually is in no way freeing himself from entanglement but instead is willing to embrace it.

The actuality of transcendence as a positive expression of the being is aided by a culture of the will or basic spiritual and immortal well-being. There is no acceptance of the unacceptable in transcendence. Progress in its realization is practice in refusing to accept by surrender of will any deficiency of the being according even to the most extravagant ideals. The positive self is at its stage of simplicity in transcendence. The proper consciousness is the knowledge that the way to be above the limitations of life is first of all to be above them in will and idealism. Depth is seen as an immediate, and life is built on a larger pattern.

CORNER PATTERNS XXIII -- CONCENTRATION

Marc Edmund Jones

This lesson is the second of three on the immortal graces of being, and it introduces the student to the ultimate of diagonal analysis as such is possible in the Ibn Gabirol magic square. In the ninefold positive square there is a central concept, which is impossible in the negative square, and this, as it has been pointed out, gives to this concept, harmony, a focal capacity in the entire analysis. It may now be said that harmony is the diagonal concept per se, since it is intermediary in the unbroken diagonals of initial depth in the negative square, in the diagonals of the positive square as such, and in addition is central or intermediary in all but the border progressions of the positive scheme. Thus harmony appears in the sequence of absolute intermediation, and now with the concept of concentration it is central or intermediary factor in the complexity of all individual intermediation. Harmony is thus the gate from depth to greater depth, and in all life-conquest and all will-directed self-development it is necessary to harmonize or fulfill every old situation before the new one can be launched into reality or permanence. Concentration is the immortal grace of intermediation in complexity, which means that in the great uncertainties of ordinary life, the consistent flux of universal existence, concentration or bending consideration to center is the one way towards control and achievement. The seeker must learn to concentrate before ever it will be possible for him to maintain harmony of his life or give ultimate sublimation to the authority of his being. There is in addition to the special power of the unbroken diagonal in the positive square a possibility of four broken diagonals on a two-one pattern. Concentration, like each central concept at the border progression of the ninefold square, is linked with two of these, and its two will serve excellently as example of the four. The normal progression of up-to-the-right is seen in influence-ministration-concentration, and the first move in progress is right-left so that influence as the foundation of concentration by normal point of view is itself cosmic or a gift from external source. Here is the charting of the infectiousness of immortality. Under the influence expressed through ultimate ideals the seeker is brought to ministering to his fellows, and this service concentrates the immortal reality within him (making possible his place in the enduring company). The cosmic progression is seen in appreciation-radiation-concentration, and the initial step here is normal. Through a developing appreciation of life-values the seeker loosens his own possession of hitherto unappreciated facets of self and so begins to radiate from this intimation of immortality brought to conscious actuality. In this his potentiality for the invisible company is also concentrated, his way of going clarified. Concentration is an immortal grace because through it the run of men who are not stirred to a will-directed quest are yet brought to know and enjoy immortality, they are saved as potential seekers.

The border concept by which concentration is defined on its level or ground of being is positive vision, now to be seen as awakened judgment or the discrimination of one called to life rather than driven within by the concentration of his spiritual experience. Concentration in one aspect is crystallization or spiritual death, but in the other is depth or immortal harmonization in and at center. On this level always is to be observed the operation of principle

downward. Concentration is not a constriction of the being, like compression, but a purification of personality's alchemy or a reduction to reality in the potentiality of self. The concentrated man is not narrowed, but is broadened. Concentration is expansion from an interior perspective even if from the view of an outer eye the being is withdrawn from unprofitable and unreal involvement. Concentration is the intermediary factor in the sublimation of mastership to differentiation, and one who has gained a measure of mastery over his being is yet only able to achieve the absoluteness of his distinction from all alien reality through his capacity to draw all things of consciousness into an absolute unity of positive and immortal selfhood. Similarly the sublimation of courage in weight must be seen to be a concentration of courage into a concern over the immortal or enduring issue only, gaining weight in the visible universe because of the absolute immortal detachment from all of no immediate consequence.

The border concept in the individual sequence, or the understanding realization in vertical selfhood through concentration, is organization or the central harmonization by which complexity is ordered for immortal gracefulness. The action of the negative square is here principle-mediated, and organization in its central expression is a pure activity of principle. There can be no concentration of a real sort unless the end of concentration is in pure principle (immortal or absolute integrity of Source). It is thus, in the progression of the individual sequence from mastership to courage, that a definite concentration is necessary. The masterly state of itself is dispassionate, detached and apt to be merely habitual on its plane. Thus elderly men of great skill will often lose their fire and withdraw to contemplation, extraordinary circumstances alone bringing them to new and continual courage in living. Verdi is a case in point. For once compelled to accept the order and to write "Aida" he had the momentum to proceed and write "Otello" and "Falstaff". And on the highest negative level the progression from differentiation to weight is likewise inoperative without concentration, for it is the true centering or positive activity that gives to mere difference its will to be manifest in differentiation and so to possess genuine personality or weight.

Man's sustainment of his deficiency in the light of this concept of concentration is pathetically manifest in the substitution of brittleness for concentration. Much evil is done, in this connection, with the meditation or concentration exercises that call for an enforcement of centering by will rather than working to awaken that desire to be at center which is genuine concentration. Concentration is elastic in a scientific sense, possessed of absolute capacity to return to center. The immortal life is similarly elastic. Concentration is not freedom from interruption, but transcendence of alien consciousness to every real instant of being. The will is selfhood's guide, not its jailer.

The actuality of concentration as a positive expression of the being is aided by cultivating an ease or harmony of inner living. As there is no straining in concentration, so must there be no straining in the consecrated life. Consider the fillies in the field! Exemption from any need to sow or reap is not a sanction of effortlessness, but a call to anxiety-free living. Complexity is realized and brought to use in concentration because the greater the diversity in related elements the greater the manifestation of center or immortality. Concentration is the absolute sense of immortality in the complex midst of the all-mortal.

CORNER PATTERNS XXIV -- STIMULATION

Marc Edmund Jones

This lesson is the last of three on the immortal graces of being, and it introduces the student to the essential reality of the carrying forward element in all spiritual life. Throughout the Sabaian work an effort is made to prevent the seeker from losing himself in the infinite regress, but by the same token it is equally necessary to keep him from wholly limiting himself from the lack of an infinite regress of another sort or the absolute infinity of the immortal consciousness. This does not mean that there is a preferred infinite regress to be justified in thinking, or that man is ever to contemplate himself as persisting on and on, but that he is never to lose sight of the absoluteness of the now, and is to know that it goes on and on in limitlessness. If he attempts in mind to trace the path before him into infinity, he is lost in the deadening regress, but unless he can realize that no matter where he may arrive in the course of his development there is yet development ahead, he is limited in mortal reality of the immediate and driven by a sense of constriction to self-surrender (a slipping into annihilation). The present concept, stimulation, is climax of the natural diagonal or racial ideal, bringing to consummation the real progress of every fulfilled life in terms of appreciation-harmony-stimulation, or the positive or deeper pathway for the race as a whole. There has been a beginning with the health of man and now there is an end in stimulation. But it is obvious that stimulation must be an excitation to something, and that stimulation must be far more in the order of a beginning than an end. And such is true. Akin to the concept of initiation, often visualized as a reward of completion in a phase of questing, there is a definiteness of projection forward, and with the completion of the analysis of the Ibn Gabirol magic square it is evident that what is put

down is as a whole a continuing process. Individually the way ahead may be a deeper and fuller recapitulation of experience along the lines of the analysis, with progress only showing that little if any progress has been made, or there may be further paths of understanding to tread as will be brought out in the two succeeding and further magic squares. But the basic ideal-pattern of life from a positive point of view is now established. Always at base will be, and must be, a genuine appreciation for reality. Following this must always come a sense of harmony or universal ordering of all things. And then there must be the stimulation of a continued and eternal forward look. This indeed is the immortal grace of human character. Now in fact has variation or higher simplicity found the unity beyond as a guest and a service. Stimulation is the constancy of individual reawakening to the reality and opportunity of self-development, or individual realization that in the racial whole the immortality of man is an ever self-refreshing livingness.

The border concept by which stimulation is defined on its level or ground of being is positive vision, and at last the operation of principle downward through vision is seen to be the looking outward of the human soul in the sense of renewal embodied in the idea of stimulation. Immortality per se is the concept of stimulation for what else is ever-living except that of which it may be said that it has being only in its look beyond. Here is a positive level on which principle is not expressed but through which it is effectively or potently known. The linkage is from vision to principle and the

concept stimulation expresses the right-hand culmination of individual sequence in intermediation from inspiration to purity. It is a commonplace of occult experience that inspiration is lost when it exists for itself. But through positive stimulation the flow of inspiration is upward into purity, and in purity the eternal or negative abiding of immortality is an absoluteness of rest in the eternal. Thus stimulation by its intermediation is the ultimate of the will's expression to immortality, and purity is the evidence and token of the abiding absolute in which inspiration has cause to be.

The border concept in the individual sequence, or the understanding realization in vertical selfhood through stimulation, is socialization or the individual variation by which personal and experienced ideals are welded into the universal stability of all human idealism. The association of the negative square is here principle-mediated, and socialization in expression at positive vision is a pure consummation in principle. Stimulation is only real when it has fellowship with all souls, is of the invisible company. Otherwise it is pseudo immortality, existing in the fantasy of the lower being and a phenomenon of the sense-nature. True stimulation is principle-mediated, man led always to touch with absoluteness as the one sure test of genuineness in the soul's outward look. Here stimulation is the intermediary agency in the progress of the individual-absolute from courage to inspiration. Courage that lives for itself is bravado, as has been pointed out, but when courage is brought forth by the positive rising of the being to an immortality of self and eternity of racial service, then the courage not only is certified in reality but real development of individuality into inspiration becomes possible. In the same way the individual progress proceeds from weight to purity, because weight is unreal and not of the order of principle unless it finds justification in the positive attribute of stimulation. But stimulated to a sense of immortality, then the reality of purity becomes the immediate evidence of a genuine immortality.

Man's sustainment of his deficiency in the light of this concept of stimulation is ordinarily to be marked in the confusion between pure sense-stimulation (functioning below the level of health, mere mechanism of body) and the stimulus to the eternal in an achievement of the higher life. The best test already has been given. The latter always concerns the welfare of the race or the larger group, and calls to others equally with self (or to self equally with others, i.e., is socialized). But seekers through every age will accept lower elements as agencies of higher stimulation, as in asceticism, flagellation, morbidity, diet fads, drugs, intoxicants, sex, perversions or almost anything else from a reading of poetry to a solemn sounding of gongs. Functional speeding is accepted as identical with the spirit's quickening, and in times the means for stimulation becomes more important than the stimulation itself, immortality often becoming mere immorality.

The actuality of stimulation as a positive expression of the being is aided by cultivating genuine freedom. If the life on conventional levels is freed from the need for physical pick-up--whether it be coffee or aspirin, a quarrel with someone or a fit of moodiness--then there is little chance for false stimulation to present itself as real. Moreover, in everyday living it is possible to give the self practice in possessing a stimulation for all the petty efforts of others, since the individual who is stimulating as a casual companion in an inconsequential activity is on the way to be eternally stimulating or actually part of the immortal fellowship.

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